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THE
BRITISH APOLLO:

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ANSWERS

TO CURIOUS

QUESTIONS

IN MOST

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Serious, Comical, and Humorous ;

Approved of by many of the most Learned and
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Royal Society.

Perform'd by a Society of Gentlemen.

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M DCC XL.

WILLIAM WATSON

AND

THE

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OF

T H E

BRITISH APOLLO.

V O L. III.

Q. **W**HETHER the advice of Gamaliel (Acts iii.) in relation to the Apostles, and the religion they taught, be not a good argument in behalf of the Mahometan religion, which has made so great a progress, and had so long a duration in the world?

A. Gamaliel saw, that the christian religion was propagated by such unequal agents, such weak, such feeble instruments (who had unheard of disadvantages to struggle with, both with regard to the nature of the doctrine taught, and the powerful adversaries that oppos'd it) that he prudently concluded, that a religion so strangely circumstantiated, cou'd never gain credit in the world, unless miraculously supported by a power divine. But this bears no manner of analogy to the *Mahometan* imposture; which spread so far by the power of the prevailing sword, and was of a nature politicly accommodated to *flesh and blood*.

Q. What is the reason and use of the column of figures in the calenders of Common-Prayer-Books, before the days of the months?

A. The column specified is compos'd out of the golden number, or cycle of the moon, which is a revolution of nineteen years: and therefore you may observe, that there is no number in the column ex-

ceeding nineteen. As often as that revolution is perform'd, the new moons, the full moons, and all the other configurations of the moon return to the same solar day. If therefore you observe, what day of any month the moon changes, you may conclude, that upon the expiration of nineteen years, the moon will change on the very same day of the month. And therefore by the column you may know, on what day in any month the moon changes. For when you have got the golden number for the year, look for the number in the column of the month, you design; and the day of the month the said golden number is affixed to, is the time of the moon's changing. And therefore, if any preserve this paper, they may know the changes of the moon, not only present, but for an hundred, or any number of years to come. For if you know the golden number (which every almanack will tell you) you may easily find out the said number for any year to come by proceeding to nineteen, and from thence back to an unite, and so on till you come to the year you design. And when you have got the golden number for the year intended you must apply it by the foremention'd rule.

Q. I observe you are of opinion, that the earth has a double motion, viz. One round its own axis in 24 hours, and the other, through the twelve signs in 365 days, or thereabouts.

The first I can easily conceive, but the latter perplexes me: For I cannot understand how the earth in its annual motion should make such a considerable inclination to the sun, and (none that can be perceived) to the fixed stars.

A. The objection will readily vanish, if you consider, the fixed stars are so vastly distant from the earth, that they cannot exert so attractive an influence, as to determine the motion of the earth from that direct motion, which the great Creator may at first be supposed to have imparted to it, For the annual motion of the earth is a mixed motion, compos'd of a right line motion, and a tendency towards the sun. Were it not for the former, the earth wou'd move
1 directly

directly to the sun, and we shou'd be burnt up with heat. Were it not for the latter, it wou'd be continually moving to a greater distance from the sun, and we should be frozen up with cold. But these two different motions so determine each other, that we happily enjoy a delightful medium. *Manifold are thy works, O Lord; in wisdom hast thou made them all.*

*Q. Ye sons of the British Apollo,
Whom so many wise men do follow,*

Pray tell me the reason,

Why against a wet season,

So low doth fly the swallow?

*A. The flies, which the swallows devour
Descend, when in clouds hangs a shower,*

And that is the reason,

Why near a wet season,

The swallow directs her flight lower.

Q. We sent y' a letter t' other day,

As we were moistening our clay,

Not touching matter philosophic,

Or any other soaring topic;

But an odd saying, that's so very

Current 'mongst us when we're merry;

Highly conceiting there would follow

Solution, by the next APOLLO;

But disappointed of that pleasure,

Whether thro' loss, or want of leisure,

We still address, in sanguine hope

Ye will not let the question drop;

But compliment us honest fellows,

And the original meaning tell us.

Of singing old rose and burning the bellows.

A. Your ditty, merry fellows, know,

Came to our hands ten days ago:

But then our brains stood mathematic,

And all our flights were most extatic,

Till now, like you, our clay we moisten,

And so, by chance, your question hoist in.

An answer then, we'll give you, very

True an't, please ye, Sirs, and merry,

Highly conceiting there will follow
 Thanks to your faithful friend APOLLO.
 In good King *Stephen's* days, the RAM,
 An ancient inn at NOTTINGHAM,
 Was kept as our *wife* father knows,
 By a *brisk female* call'd OLD ROSE ;
 Many like you, who hated *thinking*
 On any other *theme* but *drinking*,
 Met there, d'ye see, in *sanguine* hope,
 To *kiss* their *landlady*, and *tope* ;
 But *one cross* night, 'mongst twenty other,
 The *fire* burnt not, without great *pothor*,
 Till ROSE, at last, began to *sing*,
 And the *cold blades* to *dance* and *spring* ;
 So, by their *exercise* and *kisses*,
 They grew as *warm* as were their *wishes* :
 When *scorning* fire, the JOLLY FELLOWS
 Cry'd, SING OLD ROSE, AND BURN THE
 BELLOWS.

This is our *answer* to your letter,
 Which if you like not, find a *better*.

Q. *Pardon bright offspring of a fire sublime,*
Pardon young Theodor's unwary crime,
My folly has with lively grief oppress'd
My tender soul, and left no space for rest.
I sigh, I have offended him I love,
O let my flowing tears your pity move ;
Excuse the fault, 'twas virgin modesty,
That forc'd the suit, th' unhappy suit for me,
I hope your love admits of no delay,
Whilst mine's too vigorous grown to fear decay ;
This rather adds unto my chaste desires,
This rather adds unto my purer fires :
Smile on your captive with a pleasing ray,
And then I'll name the place and happy day.

Theodora.

A. Whilst *Theodora* thus in vails conceals
 Her self, in vain her *passion* she reveals ;
 Apollo now his brightest rays puts on,
 And smiles all day, but must at night be gone,

No mortal influence can his presence stay,
Each may call *this*, but none the next, their day,
No more *procrastination* then, but shew
The *mystery*, or bid the God, *Adieu*.

*The Epitaph of His Royal Highness, the late PRINCE
GEORGE OF DENMARK.*

Here Lies,

WHO, shall I say? No *name* can suit *his* praise;
May they the *laurel* give who claim the *bays*.
Th' indulgent *master* bore so mild a sway,
His *servants* thought it *empire* to obey.
The *husband* rul'd so void of noisy strife,
The *sovereign* could not overlook the *wife*.
Nor did the *husband* overlook the *Queen*:
A strangely mingled, yet a tuneful scene.
Her *wisdom* greeted *inoffensive* love;
The *serpent* temper'd by the galle's *dove*.
Sweetness and *grandeur* with such lustre shone,
In *him* the *blended* couple made but ONE.
To heav'n with wondrous steadiness inclin'd,
He drew the picture of his *consort's* mind.
To find the *mixture*, whither must we roam?
In *war* a LYON, but a LAMB at *home*.
When bravely he the *Swedish* troops dismay'd,
The *brother* and the *subject* he display'd.
When *Danish* valour did with BELGIC join,
We view'd SCAMANDER in the frighted BOYN.
The *Boyn* that flows with heliconian streams,
And lavishly inspires poetic themes.
Denmark his *youthful* days, the better part
Our happy isle; but BOTH enjoy'd his HEART.
In *Britain's* love he had so large a share
As tho' he first had breath'd *Britannic* air.
Each had *his* love, the *great* ones, and the *small*,
And yet to ANNA he bequeath'd his *all*.
Does costly spice the teeth of time controul?
He's preciouslly embalm'd in ANNA's *soul*.
Does *marble* blazon the *sepulchral* womb?
Fame is HIS monument, the *world* HIS tomb.

Q. Having an acquaintance with a Lady, who persists in a resolution of abstaining from things strangled, obeying the command in a literal sense, notwithstanding some arguments used, tho' not in her opinion sufficient to prove her zeal superstitious; therefore would desire you to lend (I would say, but that I shall never be able to repay) some of your cogent reasons, which no doubt but will convince her, and be of public use, her distemper being too epidemical.

A. Having another question by us concerning abstinence from blood (as in the use of black puddings, and the like) as well as from things strangled, we shall take this occasion to give a solution of them both, since an objection may be started to the one, which is no ways applicable to the other.

But we must observe, that the Lady very properly understands the injunction in a literal sense, tho' yet she is under no obligation of obeying it. For if so plain and easy a passage (for the command is given in the method of a statute law, where figures are never used) may be evaded by a metaphor, we may expound away the whole volume of the Scriptures, and give a loose to the most extravagant opinions. But we beg leave to propose the stress of the objection, that a solution may be given with the greater clearness.

The prohibition is a Christian, not a Jewish Law; enacted by the great apostolical council at *Jerusalem*, under the direction of the Holy Ghost: *It seemeth good*, saith St. *James* the president of the council, *to the Holy Ghost and to us*; and so on: The prohibition was impos'd, not upon Jewish, but Gentile Converts; imposed upon men, who were under no obligation to the Jewish Ceremonies.

But in answer to this plausible objection, we shou'd distinguish between a temporary and a perpetual law; between a law that has a peculiar regard to present circumstances, and a law that is always obligatory, To apply the distinction to the present case, we may remember (for St. *Paul* has taught it us) that the

Juda-

Judaizing Christians would fain have impos'd the whole yoke of ordinances upon the Gentile Converts. But tho' it seem'd good to the Holy Ghost to admit the Gentiles as *fellow citizens with the Saints*, without so burthensome an observance, yet he might think fit, to give as little offence as possible to the Jewish Converts, that the Gentiles should abstain from some few particulars, to which the Jews might have a more than ordinary aversion. But what respect can this bear to us, whose circumstances are so widely different?

It may perhaps be of some consideration too, that this law was enacted before the destruction of the temple, which was to complete the abolition of Jewish Ceremonies.

But to an abstinence from blood it may be said, that the prohibition was enjoined to *Noah* and his sons, from whom we all descend, before the promulgation of the Mosaic Institution.

But here also we shou'd have a regard to a temporary, a circumstantial law. For we may consider,

1. That as *Adam* and his children before the flood were suffer'd to eat no other food, than what the fruits of the earth afforded them, so to *Noah* and his children after their descent from the ark, this charter was enlarged, and living creatures were included in it. But lest the novel usage of killing those living creatures, from which they had before religiously abstain'd, should inspire them with cruelty to one another, God might think fit to restrain such cruelty by a proper symbol, by an abstinence from blood. But

2. This abstinence from blood might have been enjoined as a *shadow of better things to come*, as a type of infinitely precious blood; the blood of the covenant; that blood, which was to take away the sins of the world. But what have we to do with the *shadows*, who enjoy the *substance*? What have we to do with *types*, who can look back upon the great *architype* as happy Christians! who are graciously allow'd to say; *Old things are done away, all things are*

become new. But if we are pleased with symbolical representations, with emblematical resemblances, we may behold (and O! that we would but frequently behold them) more significant symbols, more lively emblems; namely the bread and wine in the blessed Sacrament.

Q. Why any infant that sucks a woman that is with child should have an antipathy to cheese as they certainly have?

A. Such is the frame and constitution of our nature, that when any thing has been very offensive to it, we retain an aversion for it. But the milk of a woman that is with child, turning sourish, easily curds as it were into cheese in the stomach of an infant sucking it, and thereby becomes so very hurtful to him that it often endangers his life. 'Tis no wonder then, if those who escape the danger have a strong antipathy against cheese, which so much resembles that milk, which was more like to prove a poison to them, than nourishment.

Q. I have sent ye a nut to crack, which I believe will break your teeth. However, since ye are admirably skill'd in translations, as appears by your excellent version of Mr. Dryden's Latin Distich, pray translate the following Epitaph, which is very ancient, and made by a Monk, on the death of an ingenious Organist; I don't question but you know the meaning of it. What I mean by translating it, is to make it English and lose nothing of the stamp, which antiquity put upon it; do that if you can, Sir,

*Musicus & Medicus LANCTON jacet hicce JOANNIS,
Organa namque loqui fecerat ecce quasi.*

A. Right worshipful querist; answer a fool according to his folly is a maxim of an admirable authority, but not applicable (you know) to you, who have doubtless more guts in your brains, than to think that a Monk could puzzle *Apollo*; therefore have at you, worthy reader, in an *English Epitaph*, every whit as monkish as that original.

*Musician and Physician eke,
John Lancton lyeth here,
Who made the organs for to speak,
Behold even as it were.*

Q What is it that does as it were boil out of fire, when burning?

A. It is a resinous liquor, not much differing in its nature from turpentine.

Q. It is the practice of all chirurgical authors, when a tumour appears, to discuss it if they can. Now I desire to know, why it is not better to suppurate and discharge the offending humour, and if not, what becomes of the offending humour when discuss'd?

A. Tumours are of various kinds, as they arise from various causes, and some are most properly discuss'd, and others most properly suppurated: But discussion is performed by such applications, as by their heating and tenacious parts dissolve grumous and coagulated matter, and render it fluxible, whether it be blood, serum, lymph, cholerick, or phlegmatic humours; whence by perspiration or excretion they may be discharged: And where such a method is sufficient to procure relief, none surely will undergo the pain and trouble attending suppurations.

Q. I have had the hard fate and misfortune to enter into the list of old maids, and consequently to be slighted and despised by all. They say our very looks and qualities differ from the rest of womankind; pray, Gentlemen, inform me what is the cause of this change, and whether marriage now I am grown so stale, would have any effect upon me? But alas! I need not talk of that, for I am almost in despair of a husband. Therefore good Mr. Apollo, you that know all things, pray put me in a way, for in short I would do any thing to be rid of the scandal of an old maid.

A. It is no wonder if crosses, vexations, teazings, and disappointments, shou'd alter the looks and qualities of a person: The only remedy we can propose to your forlorn condition, is that you immediately take a lodging at Wapping, and wait the arrival of a West or

East-India fleet; and if there be any compassion left in human nature for the most obsolete of your sex, you are most likely to find it amongst the *tars*, after their *long* *lent*.

Q. *Ingenious youths (or by what title shall
My humble muse address your glorious shrine)
Who ease so many grieved breasts in thrall,
And have such large possession too of mine.*

*To you the doubtful Celia now does send,
To ease th' ambiguous burthen of her mind;
And hopes as you've commenc'd our sex's friend,
That these may to your lov'd acceptance find.*

*Tell us how far we may perfection trace,
How far with her to heaven a rising know,
Before the rays of her illustrious face
Are lost, to guide our footsteps as we go.*

*Or can we here her spotless wings display,
And black contagion from our breasts remove,
Or not (as clog'd, as vehicles of clay)
Until we mount those happy realms above.*

A. *So many frailties human life attend,
Such strong temptations our weak minds assail,
That tho' to gain perfection here, we bend
Our utmost force, we of our ends must fail.*

*The utmost step, that we have pow'r to tread,
Is, by a strict, religious life below,
To gain a full assurance, when we're dead,
In future life we shall perfection know.*

Q. *Oppress'd with griping poverty and want,
Young, and unskill'd in all the arts of gain,
Fierce hunger and melancholy haunts
Over my soul with salvage rigour reign.*

*I cannot sooth the vices of the age,
Nor flatter, and on great mens steps attend,
Those are the constant subjects of my rage,
Nor ever can my haughty spirit bend.*

*Destructive pleasures too my soul entice,
Pleasures, which gentle youth can scarce forbear,
And bid me tread the easy paths of vice,
But still my virtue does secure me there.*

*Yet fain I'd live, and like myself appear,
But scorn to rise by flattery or deceit,
Let others to false cheating arts adhere,
By honesty, not fraud, I wou'd be great.*

*Teach me, ah! teach me then, ye bards! to shun
The dang'rous shelves on which mistaken youth,
(For want of guides misled) do often run,
And raise my sinking state, yet still preserve my truth.*

*A. Since honour rules the dictates of your mind,
Averse to vulgar and ignoble arts,
To flattery, or sordid, servile kind,
Whilst knave and fool play their alternate parts.*

*Where but in camps, wou'd you expect to rise,
And give a lustre to your low'ring fate,
Unfully'd glory there will be the prize;
And there you may be innocently great?*

*Q. I have been a prentice now five years,
And truly I may tell it you in tears;
I have undergone many a cruel bang,
Insomuch that I think it is better far to hang.
I am now inclin'd to the wars,
Since a sword gives more honourable scars,
Than a tough cudgel; pray inform me how
I shall proceed, and your praises I will avow?*

*A. What pity 'tis such a bud of honour
Shou'd be crost by fortune! Oh! fie upon her!
Since you no more generous find her,
We'll to your cudgell'd carcass be kinder,
And give our best advice, and shew the ways
Proper your courage to great deeds to raise.
On training days go to th' artillery ground,
Or Tuttle-Fields, in both equally is found
Undaunted prowess. Mark how they face
With stern looks, then shoot, and file off with grace;*

Then altogether (which a *storm* you'd think)
 Rattle their pikes and drum, and bound and stink.
 And after mark, what far exceeds all these,
 With what fury they fall on ducks and fatted geese.
 What value in their stomach lyes,
 When they assault huge apple pies,
 Defy red fiery tongues and potent mustard,
 And scale the lofty walls of custard ;
 Yet have like generous souls, more grace,
 Than to cut and mangle human race.
 Such brave exploits as these must needs
 Raise you to the attempt of glorious deeds,
 Made tough already by sound banging,
 And make you give o'er all thoughts of hanging.

Q. What is the meaning of those words in the second chapter of the Colossians and the 18th verse: Let no man beguile you of your reward in a voluntary humility, and worshiping of angels, intruding into those things which be bath not seen, vainly puffed up by his fleshly mind ?

A. As this whole epistle in general, so this passage in particular, is levell'd against those heretical teachers, who endeavour'd to insinuate the unwarrantable doctrine of worshipping, of adoring angels.

But we must observe, that what is translated *voluntary*, and is connected with *humility*, has a different acceptance in the *Greek* original, and is a nominative participle join'd in apposition to the person, of whose sly insinuations the *Colossians* were to beware. The original therefore may be translated thus. Let no man beguile you of your reward, delighting (for such an acceptation of the word *Θέλων* is warranted by the Seventy) in humility, &c.

Here then we are forbid so to demean, so to debase ourselves (under the plausible appearance of modesty and humility) so to overlook the dignity of our nature, to forget, that *we are made but a little lower than the angels*, as to to be induc'd to pay our homage to those our fellow-creatures, our adorations to those our fellow-servants.

The foremention'd vouchers of so unwarrantable a doctrine are therefore said *to intrude into those things which they had not seen, and to be vainly puf up in their fleshy minds*, because they made pretence to what they knew nothing of, and gave this affected but false plea for the worshipping of angels, because (as they ignorantly, but proudly said) God is inaccessiblely glorious, and therefore not to be approach'd to, by puny mortals. But thanks be to God, that (as this apostle elsewhere teaches us) *we have thro' Christ access unto the Father*.

Q. How do the parts of matter cohere?

A. As there has not hitherto been given by the most able philosophers any satisfactory solution of so obscure a matter, so that it may perhaps be doubted, whether human reason be capable of solving it. And indeed how can the question be otherwise than difficult, when one of the very terms of which it is compos'd, is it self of a very puzzling nature. For as the parts of matter, concerning which the query is propos'd, how they cohere, must be divisible into other parts, so you may start the question afresh, how the parts, into which they are divisible, do themselves cohere. And so you may proceed *in infinitum*, inasmuch as matter is divisible *in infinitum*.

Some attribute the cohesion of parts to the pressure of the air or subtile matter. But here we may enquire, what it is that makes the parts of that subtile matter to cohere. And if it be answer'd, the still more small, or subtile matter, we may reduce them to a confession of what they would be loth to own; namely, that matter is not only infinitely divisible, but actually so divided. And as they wou'd confirm their solution by the experiment of two hemispheres, so the very experiment they propose returns upon them, for it plainly shews, that if the pressure of the air or subtile matter were the cause of the cohesion of parts, it wou'd follow, that upon our distraction of the parts in any other lines than right opposites, there wou'd consequently be no cohesion.

Others

Others pretend to solve so difficult a point by no other cause than that of rest. But as rest is nothing but a privation only, how can we imagine, that a privative shou'd cause a positive? But as rest must give way to the smallest degree of motion, it thence naturally follows, that we may as easily separate the coherent parts of a continuous body, as any two contiguous ones. And this would entirely overthrow the essential difference between continuity and contiguity.

There are not wanting those, who ascribe the phenomenon before us to the nature of the particles, of which matter is compos'd. For those particles (say they) are so configurated, as to twine within one another in so particular a manner, as to be the cause of a cohesion. But then, as before, it may be retorted with enquiry, what makes the particles of those very twining particles to cohere themselves.

*Q. My mistress, or spouse,
Or she that keeps house,
Oft by argument's dint
(But the devil is in't)
Could never yet come to conclusion;
Tho' often we try,
And in passions do fly,
'Till at length we are all o'er in confusion:
The roast she will rule,
And calls me a fool,
And to serve her own stead
This maxim does plead,
That a vertuous woman's a crown
To the puppy her consort,
And thus we oft try for't,
Till the words of the wise knocks me down.
At last we've agreed
To send with all speed
To him, that is willing,
Without a round shilling,*

*Such advice that is wholesom to offer ;
So I beg you'll take pains
To settle her brains,
And silence th' impertinent scoffer.*

*A. We'll grant then this crown
(As a maxim set down)
Does the monarch adorn,
By whom it is worn ;
But as crowns to their kings are inferior,
So are you, tho' a fool,
Tho' insipid and dull,
To your vapouring madam superior.*

*Q. Apollo, listen, pray lend (both) your ears,
Unto a weeping maid of thirty years.*

*Nine disappointments in nine years I've had ;
But oh! this last, this last does make me mad.
I've slighted goodness, wisdom, youth and wealth ;
One fitted for my terrene, saving health ;
And now I'm left, O madness! O bewitch'd!
Would I had dy'd or been at Tyburn twitch'd,
When I those proud, those scornful words let fly,
Be gone, be gone, no more to me come nigh.
Dear Phœbus, aid me at this sullen hour,
I know you can, if you'll exert your power.
A hecatomb I'll to your altar bring,
And thankful songs perpetually will sing.*

Stark staring Margery.

*A. A weeping maid you say of thirty years,
By this sure all your moisture's run in tears ;
Yet still you are alive, rejoice in that,
Nine deaths, You know enough to kill a cat.
Nine years of penance for your fault enjoin,
And after that, add but the other nine ;
And then with this comfort we'll absolve at last,
To chew the cud on all the courtships past :
To tell the world, how many in your May,
You scorn'd, whilst none believe a word you say.*

*Q. From about Ormond-street,
Old Apollo I greet,*

*And humbly make suit for an answer,
 For a riddle lives there,
 Of the sex they call fair,
 Pray, let him find her out if he can, Sir,
 Her beauty's but small,
 And her wit none at all,
 Oft she's sick, when there's nothing does ail her,
 Her father and mother
 Late husband and brother,
 Were skill'd in the art of a TAYLOR.
 She's a widow of late,
 And her whimsical pate,
 Has a mouth that is apt to make water,
 But she swears by her book,
 That a lord, earl, or duke ;
 And no other man shall come at her
 Now they say, that her worth
 Makes amends for her birth,
 For full twenty thousand she's got, Sir,
 Then since I'm but poor
 Shou'd I offer to woe her,
 Pray, d'ye think she may fall to my lot, Sir ?*

*A. Since assurance you've got,
 Tho' but poor is your lot,
 You can hardly fall short in your measure,
 For tho' envy will carp,
 Yet as long as you're sharp,
 Ten to one but you'll stitch up your treasure.
 Shou'd she think you too bold,
 When you aim at her gold
 Sure the pride of old Satan must ail her,
 For 'tis strange if the tool,
 Might not stoop to your rule,
 As soon as a duke wed a taylor.*

*Q. Is it lawful for a person, after the susception of
 a vow of holy celibacy, to marry, provided he keep him-
 self an undefiled virgin ?*

A. As celibacy signifies (for so the *Greek* original imports) a single or unmarried life, so we suppose the person, who makes a vow of celibacy, to intend it in that sense.

There are several particulars, (as the judicious *Saunderson* observes) which, tho' expressively included in a vow or oath, may yet, upon intervening circumstances, be reasonably dispens'd with, on the necessary proviso, that the principal intention be no ways encroach'd upon. For instance; tho' a pious clergyman should make a solemn vow, that he will take a voyage to one of our *American* plantations, the most destitute of preachers, in order to propagate the true religion; yet, on supposition, that before he entred on his voyage, it should so happen, that all our *American* plantations should be dispeopled, the obligation of his vow would immediately expire. But that such a case is no ways parallel to your's will readily appear, if we consider the reason why the foresaid obligation is entirely cancel'd, upon the intermediate revolution.

And the reason is, because as the propagation of religion was the primary intention of the truly zealous clergyman, and the voyage to *America* no otherwise intended, than as barely subservient to that design; so the exception specified was tacitly included in the vow itself. For had he been reminded of it before he made the vow, he never would have made it without reserve. Tho' yet he might not have express'd the condition, but would perhaps have answer'd, that his vow would be founded on the necessary supposition, that the plantation would continue to be still inhabited. But he who makes a vow of celibacy, designs, not only to preserve his virgin chastity, but also to keep unmarried. And had any one mention'd to him so peculiar a reserve, he would not, (probably, we mean) have at all regarded it.

But we shall endeavour to give farther proofs, that an abstinence from marriage, as well as from the use
of

of the nuptial bed, is an essential ingredient of the forementioned vow.

1. He who engages in such a vow, designs (as we are apt to think) to retain (as far as humanity will permit) so heavenly, so angelical a chastity (for the angels *neither marry, nor are given in marriage*) as to abstain from all the embraces of a woman. But it is a question, whether he, who marries on supposal, that he does not infringe his vow, will enjoin himself so severe an abstinence. But,

2dly, We may suppose, that he may have it transiently in his thoughts, to devote himself more entirely to his Maker's service, while disencumber'd from a marriage state. For when St. Paul encourages bachelors to continue so, he proposes this as a motive to so pious a self-denial: *He, that is unmarried, careth for the things that belong to the Lord, how he may please the Lord. But he, that is married, careth for the things that are of the world, how he may please his wife.*

But we may consider too, that a cohabitation with a wife may prove a snare to the person specified, and at last unhappily prevail upon him to violate his vow. And since he petitions to his God, in his daily prayer, to *deliver him from temptation*, it is sure an act of very high presumption, to rush headlong into that temptation, which he earnestly implores to be deliver'd from.

Q. Why an infant, born in the seventh month, generally lives, when one born in the eighth frequently dies?

A. Because the infant is ever moving towards the birth in the seventh month, at which time, if it be strong enough, it comes to the birth; but if not, it remains in the womb commonly two months longer, in order to get strength; but if after the motion, at seven months end, it be not born, the situation is mov'd, and the infant so debilitated thereby, that should it come forth in the eighth month, it could scarcely live, by reason of the hurt receiv'd thereby.

Q. May wood-betony be smok'd by them who cannot bear tobacco, without prejudicing the health?

A. It may, and is commonly used in that manner instead of tobacco, with a great deal of benefit, in pectoral and cephalic cases.

Q. Why, when a cold or an ague leaves us, does it generally break out about the mouth?

A. That eruption is not common in agues, but it is generally accounted, and found a salubrious symptom after the taking of cold. For when nature discharges her self of those serous acidities thro' those parts, others more subject to catarrhs remain safe, and the offending matter being thus expelled, the disorder ceases.

Q. I have often experienced, that sitting in a coach, with my eyes shut, the coach seems to move the contrary way to what it really does?

A. While our bodies are moved in a coach, the animal spirits floating in the brain receive a contrary tendency, as it is usual for the content to receive from the moving continent. Since therefore when our eyes are shut we cannot judge of the tendency of the coach's motion, any otherwise than by the motion of the foresaid spirits, our imagination consequently supposes, that the coach moves contrary to the reality of its genuine motion.

*Q. Which way shall I (sweet youths) seek to obtain,
Not transient joys, but such as will remain.*

Oft-times amidst a scene of heighten'd joys,

When wine inclines, and company decoys

A secret anxious thought my mirth destroys.

Then faintly I resolve, but all in vain,

Soon as the snare is laid, I'm caught again.

Teach me how to resolve, (and break the chain)

Reject those follies, and those fools disdain,

Who lavish of their golden hours and days,

Live to themselves, not to their Maker's praise?

A. Consider the effects, the sordid stains
Attend the vice, with all the griefs and pains:

That

That *reason*, that *bright stamp*, by which we're grac'd,
 To differ us from *brutes*, is quite defac'd ;
 That they're most blest in sensual delight,
 By quicker relish, stronger appetite,
 Free from remorse, which mankind must endure,
 Render'd by conscious reason more impure.
 Consider, on the wise, what shameful rapes
 It makes, reducing them to swine and apes,
 And how those *momentary joys* obtain,
 Long years of penance in disease and pain.
 How, when the brains are in confusion hurl'd,
 All thoughts are stifled of *another world* ;
 Whilst by such noxious dull delight as this,
 We relish *here* no perfect joy, and forfeit future bliss?

Q. I've read your poetry so long,
 They have taught me to make a song,
 Which I unto my mistress gave,
 On which she call'd me wit'y knave ;
 And think you not, I shall her have ?

Now Gentlemen, some subject tell me,
 Of matters tending to the belly,
 And you shall see, how I will strain,
 To sing it in heroic vein ;
 For since 'twas you made me a poet,
 And taught me wit, e'er I cou'd know it,
 It is your right now to bestow it.

A. Our modesty will never own,
 To teach such wit as you have shown ;
 Whose lines are of more force, and louder,
 Than strongest mustard, or gun-powder ;
 Whose sense in such profoundness lyes,
 'Twill ne'er be reach'd by mortal eyes ;
 So soft and sweet your numbers run,
 Sure treacle was your helicon ;
 Nor cou'd their smoothness so prevail,
 Were that not mix'd with double-ale.
 Yet since you condescend to ask,
 That we wou'd set your muse a task,
 On which you might, in *lines heroic*
 Flourish and gild, like any *stoic* ;

And

And that it be some *belly-matter* ;
 Suppose then a huge earthen platter,
 Your mistress at it eating sprats,
 And feeding with the tails her cats.
 A spacious field this to enlarge on,
 To see her broil, and turn, and charge on :
 And all her brighter airs discover,
 Perspicuous to the dullest lover :
 How eagerly, whilst hot, she snaps,
 Then snatches out from scalded chaps ;
 Whilst tears bedew her *shining face*,
 Chang'd by surprize into grimace ;
 To hear her after, *sigh* in *Welsh*,
 (Which ill bred clowns will call a belch)
 Then all *Arabia* you may tell,
 In spice and gums, breathes in the smell.
 This often hath been done in *meter*,
 On such whose breaths were not much sweeter.

But these we only touch to shew,
 What one of fancy bright like you,
 May on such lofty subject write,
 Whilst *ale* inspires, and *fumes* indite.

An ODE, occasion'd by the late glorious victory.

AS in a dark recess,
 With solemn silence crown'd,
 The sad URANIA sat,
 And mourn'd the cruel *stroke of fate*,
 Which in one inauspicious day,
 Snatch'd all the comforts of her life away,
 The *nymphs* who fill her *train*,
 Seek to redress
 Her *sorrows*, but, alas ! in vain.
 They at the *awful vision* grow
 With her into one PIECE of WOE,
 All *sympathizing* in a *grief profound*,
 At length thus kind, propitious *heav'n*,

Enough

Enough we've try'd the *object of our love*,
 And prov'd her, by afflictions to the height,
 To make her shew more bright,
 And justly claim her title from above,
 By *suffrages*, none but a *soul divine*,
 Like hers, cou'd bear, and *uneclipsed* shine:
 But now we'll change the *scene* again;
 Since wondrously she's born her grief,
 By wondrous ways we'll give relief.
 Crown'd with a train of *joys*, in number more,
 Than e'er of *sorrows* she has felt before,
 And be as ready to *indulge*, as she is to *implore*.

 The *loss* she has sustain'd of late,
 Of her unrival'd princely mate,
 Shall be made up, by num'rous *blessing* shewn,
 To children equally her own;
 Whom we will daily bless,
 With such surprising turns of *wonderful success*,
 That *sorrows* never more shall find a *space*,
 Her *comforts* to deface,
 But she in them, and they in her delight,
 And both in search of *mutual happiness* unite;
 With *wisdom* from above we'll her inspire,
 And them with *pious duty* fire.
 To their triumphant swords we'll bind,
 Sure victory, which shall
 As oft befall,

 As *enemies* they find:
 Heavens said—and *roaring thunders* round, confirm'd
 it all for fate.

Hark! hark! the *pledge of heav'n* is come,
 Loud *peals of joy* prepare,
 Its *passage* thro' the air,
 Whilst the dividing atoms all,
 With violence recal,
 To give it hasty room.

Great *Marlbro'*, and invincible *Eugene*,
 Have wide display'd the *glorious scene*,
 And giv'n a *blow* hath pierc'd the *heart of France*,
 And still on their retiring troops *advance*.

Rejoice,

Rejoice, ye Britons, the great work's nigh done,
Which shall with glory end as 'twas with piety begun.

Q. In the last chapter of the second book of Samuel, it is said, the Lord was wrath with David for numbering the people, wherefore he sent a pestilence amongst them, so that there died of the people 70000. Whether you think they were not happy, since they died not for their own sins, but for David's imprudence?

A. The destruction of those 70000 was a punishment to David, but no other than a misfortune to those unfortunate persons. But whether they were happy or unhappy after their decease, the determination depends upon their nature of the actions. For they who died in a state of impenitence were undoubtedly unhappy, not for David's sin, but their own transgressions. For both parts of the preceding assertion, namely, that the impenitent were unhappy, and that their unhappiness proceeded from their own proper sins, are both included in that single sentence; *the soul that sinneth, that shall die.*

Q. Since ye are such dabblers at translation, I would desire you to give a stroke to the underwritten distich, with an account of its original:

Vervex cum puero, puer alter, sponsa, maritus,
Cultello, lympa, fune, dolore, cadit.

A. Some think, that the compendious distich was compos'd by a school-boy of the *Chartreux-house*. But we are apt to think this to be a mistake occasion'd by that famous monostich, *Lympha Pudica*, &c. which is said to owe its original to one of that school.

The vulgar account is, that the Devil, under the appearance of human shape, upon a contract with one of *Eaton* school, compos'd the distich for him. But tho' we cannot rely upon the relation, yet as some truth may be often found among mingled forgeries, so this may lead us to a no improbable conjecture, that an *Eaton* Lad was the author of the verses. The translation you may have as follows.

Weather with boy, t'other boy, spouse, her mate,
To knife, water, rope, grief, resign their fate.

Q. In

Q. In 1 Sam. xxi. 1. Ahimelech says to David, why art thou alone, and no man with thee? At verse the 4th, we read of young men that were with David, pray how are these two verses reconcilable?

A. David was a grandee of the first rank in the court of *Saul*. And therefore we may suppose, that he never travel'd to any distance from the court without a splendid train, a numerous retinue; well therefore might *Ahimelech* salute him with the question, *why art thou alone, and no man with thee?* no man in comparison with what I have reason to expect.

Q. Your thoughts of a death-bed repentance, whether it be acceptable in the sight of God?

A. Tho' a death-bed repentance were always available to salvation, yet no wise man would venture an eternity on so hazardous a dye. Who of us can assure our selves, that some acute distemper shall not hurry us away, and give us no warning to make up our accounts, *before we go hence, and be no more seen?* Who of us can assure our selves, that an untimely death does not await us, that some one of the ten thousand accidents that may befall us, shall not summon us from hence in a melancholy moment, and not permit us so much as to make our exit with a *Lord have mercy upon my miserable soul?* Who of us can assure our selves, that if a leisurely disease shall allow us an opportunity of repentance, we shall yet embrace the opportunity allowed us, and endeavour to appease our offended God? But to the question:

A true, a sincere repentance, at what time soever we set about it, is available to salvation upon the subsequent account.

No man can truly repent him of his sins without the co-operation of the blessed Spirit. *No man can thus come unto Christ, unless the Father draw him.* But we may depend upon the goodness of the Father, that he will not tantalize any of his creatures, that he will not draw any man to his Son, and yet design his everlasting ruin.

But with what confidence can we hope, that the Father will bring us to repentance, will draw us to his Son, when we have so long slighted his promises, despis'd his threatnings, trampled upon his mercy, defied his justice, *would none of his reproof, and sought not the Lord, while he might be found?* With what confidence can we expect to reap, *where we have not sown*, to gather, *where we have not strew'd*, to enjoy the prize, before we begin our course, to possess a crown, before we *fight the good fight?*

But here it may be perhaps objected, that many actually repent, when the time of their dissolution draweth nigh : that many bewail their sins, bitterly bewail their past miscarriages. But alas ! may they not bewail, bitterly bewail their sins, without a sincere repentance, without a rightly troubled spirit, without a truly broken and contrite heart, without that *sacrifice*, which *thou, O God, wilt not despise?* Sure the natural man, without any divine assistance, may bid adieu to sin, when sin has bid adieu to him ; may renounce his once darling vices, when they have lost their imaginary charms, when they are become tasteless and ungrateful to him ; become so, not as the consequence of his goodness but of his weakness ; not as the product of his piety, but of his infirmity. Sure the merely natural man may be able to lament his evil practices, when the punishment of sin is so very near, is even at the door ; when death, when the King of terrors stares him in the face, when eternity is in view, and the very *pains of hell have in a manner taken hold upon him*. And that a death-bed repentance is at least very often no other than such a present sorrow, such a temporary concern, such a circumstantiated bewailing, we are unhappily informed by the examples of the many, who upon their recovery *return with the dog to the vomit*. *Antiquum tenent* (as the poet expresses it) go on in their former courses without an awful dread, *lest a worse thing should come upon them* ; and run with their old companions *to the same excess of riot*.

As therefore we must leave the death-bed penitent to that God, who is *a searcher of the heart*, so we should do well to suspect the very worst of so fallacious, so treacherous a repentance. We should do well to be afraid (for we have reason enough to be so) lest our injur'd master, when in our last hour he shall behold the anguish of our souls, should upbraid us in these bitter, but deserv'd expressions: *Because I have called, and ye refused, I have stretched out my hand, and ye regarded not*; it is reason good, that I should laugh at your calamity, and mock, now your fear cometh. *Tho' ye call upon me, yet I will not answer; since ye seek me so LATE, ye shall not find me.*

Q. Understanding by one of your answers, that you hold with modern astronomers, that the sun remains fixt, and that the different seasons of the year are produced by the annual motion of the earth, I desire you to give a brief definition of its performance. For to me, the opinion of the more ancient astronomers, that ascribe only a diurnal motion to the earth, and the zodaical to the sun, appears much more plain and demonstrable. For if we allow the former, how comes it to pass, that we see some northern stars at their setting (as we commonly call it) always but just touch the horizon, and that the earth is not either sometimes so depressed as to represent those stars at their lowest descent higher than the horizon, or sometimes so elevated as to obscure them. Or, to explain my meaning better, why do those people that live under the poles always see the same stars in their zenith: and those under the equinoctial line, still find themselves precisely under that circle, as well when the sun is in Cancer or Capricorn, as in Aries or Libra, which seemeth to evince, that the earth hath no other motion than that upon its axis?

A. Sir, we wonder, that you should think the new Copernican system of the earth's annual motion less intelligible than the old Ptolemaic system, which contains such manifold unimaginable chimera's: namely, those of solid spheres, epicycles, stations and retrogradations of the planets. As for the seasons of the year, we own, that they would be inconsistent with
the

the annual motion of the earth, were it not for the third motion, or motion of inclination or declination, tho' indeed the motion of inclination is not so properly a third or distinct motion from the second or annual one, as a peculiar modification of it. But as that peculiar modification continually deflects the axis of the earth from a parallelism with the axis of the equator, it occasions the same variety of seasons, as the annual motion of the sun would do.

As for what you alledge of those who always see the same stars at their zenith, we may consider, that the whole plane of the circle, which the earth annually describes, is so inconsiderable in respect to the vastly distant sphere of the fixt stars, that if it be suppos'd continued thither, it will appear no other than a point. And if so, it can make no sensible difference with regard to the seeming zenith or other position of the stars. And the same notion accounts for your other instances, which are of the same nature with the preceding one.

Q. Pray favour me with the virtues of tobacco: to what constitution it is beneficial, and to what injurious?

A. Tobacco is by nature hot and dry; it discusses, resolves and cleanses, is purging, emetic, anodyne and vulnerary, and is chiefly beneficial in cold and moist constitutions, and hurtful in the contrary.

Q. What makes Thames water stink, and then turn sweet upon a voyage, more than any other water?

A. If your observation be true, it may probably be caused by a greater plenty of sulphur and salt in that, than in other waters.

*Q. Ye sacred friends of just and virtuous love,
Tell a despairing wretch, how to remove
His anxious cares, oppress'd with double woe,
Forsook by Julia, and by Strephon too.
The fair I thought perfect in every part,
Had long indulg'd my fond transported heart:
The youth all virtues in his breast confin'd,
Was secret, witty, generous, just and kind.*

*In their lov'd converse years I did employ,
 Blest as I thought with more than mortal joy:
 But see the effect of sublunary bliss,
 Deluding Julia rob'd me of my rest.
 The dear unkind, unmindful of my love,
 Blasted my hopes and did unconstant prove;
 But still my Strephon constant did remain,
 His balmy friendship did assuage my pain.
 At length the charms of an engaging maid,
 (Bane to my joys) his noble heart engag'd,
 With solemn vows she has the youth engross'd,
 Thus love, and happy friendship both I've lost;
 If eloquence has charms to sooth to rest,
 And such it has as well your works express,
 O Phœbus, o'er a wretch reflect your rays,
 Dispel the dismal gloom, that clouds his youthful days.*

*A. Unhappy swain, your trouble's great, 'tis true,
 To lose your dearest friend, and mistress too.
 Nought more than scorn can make a lover grieve,
 And, who, alas! can lose his friend and live?
 But since (thro' providential means you grant,
 That all sublunar joys duration want,
 A preparation for this change declare,
 And let your breast serene and calm appear.
 So shall your wond'ring fair her flames return,
 So shall th' enamour'd youth with former friendship
 burn.*

*Q. Hail bright Apollo of our British Isle,
 Whose charming Lyre does all our hours beguile,
 With humble reverence at your shrine I kneel,
 To implore your Godship would the cause reveal,
 Why, amongst all the num'rous feather'd throng,
 The cocks have still the most harmonious song?*

*A. The feather'd choir, who stretch their warbling
 throats,
 And fill the woods with sweet harmonious notes,
 Have by strong heat their mellow'd voice refin'd,
 Which only warms the cocks of all the kind;
 Cramp'd by chill cold, each hen attends her mate,
 And, unlike London wives, is seldom known to prate.*

Q. I desire to know, if the return from the captivity mentioned in the ivth chap. of Judith and the 3d verse, was that of Manasses, if not, to what time must we assign that action of hers, or is it wholly fabulous?

A. The captivity mentioned in the passage you allude, was that under *Antiochus Epiphanes*, represented at large in the first chapter of the first book of the *Maccabees*.

Q. I have taken out a dog's spleen, and he is alive, and I perceive no alteration in the least in him: pray, what is the use of the spleen?

A. Authors disagree very much in this point. The ancients held it to be the receptacle of the melancholic humour: some of the moderns will have it to be either a blood-making or a blood-perfecting bowel: others look upon it as the elaboratory of the nervous juice: others again, that it only promotes the action of the liver, by furthering the separation of the bile, nor is the true use of it as yet fully discovered.

Q. What is the cause of snoring in one's sleep?

A. Snoring we take to be nothing else, but a noisy and troublesom kind of breathing thro' the nose, occasion'd by some impediment either within or without the nostrils.

Q. I would desire to know why the sea is salt, and the Thames fresh, and where it is that the water goes at low tide?

A. The saltness of the sea most probably derives its original from the salt rocks (of which there are many in and about the sea) and the great abundance of salt contained in the earth, thro' which the waters of the sea pass in subterraneous caverns.

The *Thames* is salt, till mingled with so great a quantity of fresh water, as to make so proportionably diminutive a quantity of salt to be imperceptible.

The water at ebbing flows down to that part of the sea, which lyes between the tropick of Cancer and the Equator.

On the taking of the citadel of LISLE, &c.

Triumphant heroes MARLBOROUGH and EUGENE,
When will you terminate the glorious scene?
Not winter with its inauspicious forms,
Dark, sullen brows, cold damps and threatening storms,
Your *thirst* of glory can allay, whilst you
Thro' all obstructions your great end pursue:
In vain the *Gallie pow'rs* your force withstand,
When over *nature* you extend command.

Justly that people's term'd a *dancing nation*,
And luckily they brought the *knack* in fashion.
Since now their *heels* stand them in far more *stead*,
Than *Lewis* his, or *Maint'non's* greater *head*.
In vain they *toil*, in vain they *fortify*,
In vain *intrench*, (resolv'd before to *fly*)
Cou'd *provocations*, *threats*, or *scorn* prevail,
Or *any thing*, prevent their *turning tail*,
E'er this, by one decisive blow you'd laid
The *tyrant* flat, and all his *shame* display'd.
Howe'er at last you have him in the *toil*,
Now force him to disgorge his ill got *spoil*,
Whilst the propitious *beav'ns* on your brave *actions*
smile. }

Q. Whether that place of Scripture that says, If thy right hand offend thee, &c. does not intimate that we shall enter our eternal state, with the imperfections we may have had in our bodies, whilst living in this world, tho' I am not ignorant of the meaning of the former part of the words; but it is this part I consider, where our Saviour says, For it is better to enter into heaven halt or maimed, than having &c.

A. Your conclusion would be true, if our Saviour intended these expressions in a literal sense. But the figurative meaning of the passage is, that if any predominant lust, any prevailing passion be as dear, be as useful to us as a right eye, a right hand, &c. we must bid adieu to so dear a lust, to so useful a passion, since it is more profitable for us to enter in at the
strait

strait gate, that leadeth unto life, under the no small uneasiness of struggling with our brutal part, of wrestling with flesh and blood, than to walk in the broad road that leadeth to destruction, with all the pleasure and easiness that may accrue to the sensual man, from gratifying his inclinations, from swimming with the stream, *and following the devices and desires of his own heart.*

Q. I have heard several relate stories with diverse oaths in them: and suppose I rehearse the same stories with the oaths:

Whether such rehearsal is sinful, and whether I incur the penalties the laws enjoin for swearing?

*A. Tho' the law of the land has no regard to the repetition of another's oaths, yet a tender conscience would be very cautious of such a repetition, for the following reason: when an oath (from so provoking a transgression, good Lord deliver us) when an oath is profanely uttered, the good, the pious man immediately cries out, that it grates his offended ears. Whenever therefore we rehearse any oath that we have been so unhappy as to hear, we bring the sin, as it were, upon the stage again; we make the company auditors of disobliging words; renew our own unhappiness, tho' overpast; and give those about us an ungrateful fellow-feeling of so unfortunate a scene. That sentence therefore of St. Paul's, with an inconsiderable variation, is very applicable here; *It is even a shame to speak of those things, which are done of them in secret.**

Q. A young man, an apprentice, married a young woman, but never bedded. He has since got another woman with child, and went away with her, so that he has not been heard of for almost these three years past. The lawyers tell us, that bed and board is the fundamental act of marriage. The query is, whether this young woman may not lawfully marry another man, her former being but half a marriage, according to the law of England?

A. Whatever the case, you propose, may be with respect to an earthly judicature, it is a complete marriage with regard to an higher court, the court of conscience. The persons menticed were undoubtedly man and wife in the sight of God. And *what God has joined together, no man should put asunder.* But tho' the marriage were complete, yet if the unwarrantable act, which the husband was guilty of, were committed afterwards, that adulterous offence, in the judgment of our blessed Lord himself, cut asunder the gordian knot. The woman therefore upon this supposal is at liberty to marry, if she has the advice of a very able lawyer, that by so doing she shall make no encroachment upon the laws of the land. For otherwise she cannot overlook that apostolical injunction; *submit your selves to every ordinance of man for the Lord's sake.*

Q. I once courted a lady, who telling me I was not in earnest, I wished a most dreadful mischance might befall me, if I ever married any other; but since that, she having proved a base woman, I am going to marry another.

A. You should have let us know, whether, when you say, that the person you had once a better opinion of has proved a base woman, by baseness you mean the loss of her virgin modesty. For since a married woman, if she defile her husband's bed, is no more a wife, and might lawfully be put away, would the law of the land permit it, as may implicitly be collected from our Saviour's words; *Who soever putteth away his wife, excepting in the case of fornication;* so much more does so inexcusable a baseness cancel an obligation inferior to that of a marriage-solemnity.

But we would advise you for the future religiously to avoid all manner of imprecations, and not rashly venture to entangle your-self in such ensnaring as well as unwarrantable circumstances.

Q. It hath pleased God, that hitherto we have had no children, nor probably may; on which my husband for some time hath grown a little melancholy. I entreat you
would

would be so kind, as to send him what comforts you can under such circumstances.

A. Madam, we never expose any thing but the vices and follies of the age. As to the query, it may be observed, that providence is so indulgent to mankind, as to afford comforts in all conditions of life, how (seemingly) unhappy soever they may be, if man takes the pains to search them out, and submits to the conviction of them. As to the case before us, most sure it is, that *children are certain troubles, but uncertain comforts*. In their minority, their insensibility of our kindness to them, renders us little satisfaction from the gratitude of their returns. As they increase in years, we but more and more part with them, to schools, then to universities, inns of court, trades, &c. during which time, the distance prudence commands us to keep prevents all pleasure of conversation. And when they come to years of discretion, too often the return for all our cares, pains and expences on their education, &c. is, *pray Father be pleas'd to die!* The consideration whereof shocks even nature. If they happen to be fools or vicious, they administer only disgrace and affliction; if they excel on the other hand, they eclipse and despise us. If we are depress'd in our own circumstances, they add the extremity of affliction, in the consideration we should bring them into the world to be miserable; if we enjoy the affluence of all things, it generally debauches their natures; besides, as afflictions stick faster to us than comforts, the infelicity of deprav'd children is more insupportable, than the enjoyment of the good is satisfactory. On the other hand, he who has no children is not only freed thereby from infinite cares and troubles, which assault those who have, but also enjoys even transports in misery itself, when he considers he has not made others miserable with him as he finds many of his neighbours around him have done: and if he enjoys great plenty, he has opportunity to adopt for children pious acts of charity, which will be so far from upbraiding their Father,

or wishing his life shortned, that they will assist him in obtaining eternal life, in the beatific vision.

*Q. Ye learned sons of art, by heav'n design'd
To bless, improve, and cultivate mankind;
Who mighty things in lofty strains express,
And in each flowing line the God confess;
Who to the wretched always yield relief,
Bind up their wounds, and kindly sooth their grief;
Yet this once more extend your gen'rous aid
To an afflicted, lost, abandon'd maid.
Now had the glorious ruler of the day,
From mortal view withdrawn his all-enlivening ray,
And now the pale-fac'd empress of the night
Thro' gloomy clouds diffus'd a sickly light:
When in the shelter of a verdant grove,
Such as the Gods admir'd, (when Gods made love)
I met the lovely object of my flame,
The charming Strephon——ah unhappy name!
Our solemn vows we mutually renew'd,
And with delight the sacred theme pursu'd,
Till he, regardless of my peace and fame,
Press'd me to joys, which I want words to name.
With grief and anger fill'd long time I strove
Against the torrent of invading love;
But he with fresh attacks my heart assail'd,
Till o'er my fainting virtue he at length prevail'd.
To all love's dictates I obedience paid,
But now (too late) I find I am betray'd.
The Swain——*

*With base ingratitude my flame requites,
Laughs at my anger, and my passion slights:
Where shall I fly, oh! whither shall I run,
My shame, dishonour, and my self to shun?
Where shall I shroud me from this dire disgrace,
And in what corner hide my guilty face?
How shall I to my soul lost peace restore,
That peace, which I too happily enjoy'd before?*

*A. As fair Clorinda's charms our sex upbraid,
To be so cruel to so kind a maid,*

Whose

Whose numbers, *salvage* natures might reclaim,
And make *barbarians* lose their horrid name ;
So she restores our dignity again,
By yielding up to our *despotick* reign ;
Cancels our plot of tyranny, when *she*
Her virtue slays with greater cruelty.

When such strong solid sense and poignant wit
To gross fallacious arguments submit ;
Yield jewels of inestimable price,
The purchase of the sordid rags of vice :
Who can presume he shall *securely* stand,
Except upheld by some *superior* hand ?
Implore that unseen pow'r with flowing eyes,
There your *redress*, *Clorinda*, only lyes :
Implore his aid, your virtue to restore,
With resolution to relapse no more ;
Your virtue thus recover'd may be stronger than-
before. }

Q. Apollo's sons, *be cautious how ye guide*
FAME's CHARIOT, let not Phaetonian pride
Possess your hearts, too high your thoughts elate,
And you untimely meet your brother's fate ;
For nine revolving months your glory bright,
Has shone o'er Britain with resplendent light ;
But now your flagging muse supinely roves
In tracks inglorious, singing nought but loves.
For shame you Britains rouse, your strains prepare,
To welcome home our heroes from the war.
The labours of the dusty field relate,
With all the toil and actions of the great ;
Or else let stinging satyr point your lines,
To lash the follies of these vicious times.
Dare to be bold, in virtue's cause engage,
And crush the growing crimes of this degenerate age.

A. Mistaken bard, is love so low a field,
To whom the Gods their awful scepters yield,
Who triumphs o'er the attributes of heaven,
And with celestial flames inspires the best of men ;
Who is all harmony, to whom the spheres,
Tune all the measures of succeeding years &c.

Yet *Venus* not so absolutely reigns,
 Within the empire of our glowing veins,
 But *Mars* shall have his due, whene'er we meet,
 An *hero* worthy of our *muse* to greet.
 We'll also lash with just poetic rage,
 By an alternate stroke, the *vices* of the age.

Q. It is a received axiom, that when the eye is placed in the finer medium, and the object in the grosser, that will appear bigger than it really is: but contrariwise, when the eye is in the grosser medium, and the object in the finer, I desire to know, how it will appear then? As for example, if a man was to dive to the bottom of a clear river, and look up to an object placed above him in the air, whether the object would seem to him less than it is?

A. As every received truth is not an axiom, so, if what you alledge were a received truth, yet it could not pass under the denomination of an axiom.

Some eminent philosophers have been so far from acknowledging what you say to be a receiv'd truth, that they have on the contrary maintained the same phænomenon to proceed from a reverted situation. For when askt, why the sun and moon appear bigger to the sight when near the horizon, than when in their meridian, they have accounted for the matter from the density of the air between the eye and the horizontal luminaries: for as the air does more condense near the surface of the earth (as is evident from the noted experiment of bladder, containing a certain portion of air, which continually rarifies, and gradually extends the bladder, as it is carried from the foot to the summit of a mountain) so there are a greater quantity of vapours between the eye and the foresaid horizontal objects.

But tho' doctor *Wallis* confutes this hypothesis, and gives another and truer solution of the matter, so neither does he establish what you call a receiv'd axiom; but on the contrary asserts, that refraction in the case before us can do no other than elevate the object. For a ray of light falling obliquely upon a grosser medium, deflects to a greater distance from a
 perpen-

perpendicular. Whence it is, that we behold the sun and moon, when below our horizon, and descend from a possibility of a strait line's being drawn between us and them. And hence also it is, that by the help of glasses we can view distinct islands, when otherwise, by reason of the convexity of the earth, they wou'd be invisible.

But lest you may be apt to think, that since, as a ray falling obliquely upon a grosser medium deflects from a perpendicular, so a ray falling in the same manner upon a finer deflects nearer to a perpendicular, therefore as in the former position the object may be less, so in the latter it may be bigger than it really is. But in answer to this, as the one is contrary to what we have observ'd from doctor *Wallis*, so we beg leave to offer two particulars.

1. If the matter were true, this cou'd affect no other objects than those from which the rays fall obliquely upon the grosser or finer medium. And therefore, where the rays fall perpendicular, the object wou'd be neither bigger nor less than it really is. But you propose the matter in an irrestrictive manner. But,

2. If the rays falling obliquely upon a grosser medium, and therefore deflecting from a perpendicular were actually to lessen the object, as to its appearance, it wou'd not therefore follow, that the rays falling in the foremention'd manner upon a finer medium, and therefore deflecting nearer to a perpendicular, wou'd magnify the object. For if the first case were granted true, the reason of it wou'd be infer'd from the refraction of the rays by the foresaid reflection. And yet in the latter case there is a refraction also, tho' proportionably less, and therefore in both cases the object wou'd be less, with this only difference, that in the one case it wou'd not be so much less as in the other.

Q. How must I understand these words, they may receive you into everlasting habitations, what they is there meant? the words are in Luke xvi. 9.

A. The

A. The antecedent, to which the relative *They* refers, is the mammon of unrighteousness. But then it may be askt, why the relative is not in the same number with the antecedent? To which we answer, that the mammon of unrighteousness is a periphrasis for riches, a plural word; and it is a sort of figure to make adjectives, verbs and relatives, to agree with the word couched under the periphrasis.

*Q. Marriage, I know, effectually does prove
The surest bane, and antidote of love;
But oh! the remedy, when it shou'd ease,
Proves more obnoxious than the dire disease.
Is there no other more expedient way,
No other means, that can love's smart allay?
For your advice I'll grateful tribute pay.*

A. In marriage, love is made more firm and strong,
By joys, which to no other state belong;
Free from remorse and scandal, which but sour
The sweetest fallies of a loose amour:
But you prophane the sacred name of love,
'Tis lust you mean, which we scorn to improve,
Loath'd by the good, and punish'd from above.

Q. You will oblige me with the translation of the two following verses compos'd by Virgil:

*Nocte pluit totâ; redeunt spectacula manè:
Divisum imperium cum JOVE CÆSAR habet.*

A. All night it rains; fine shews the morning gild:
CÆSAR and JOVE a splitted scepter wield.

Or thus,

All night it rains; fine shews bedeck the morn:
CÆSAR with Jove divided rule adorn.

Q. Why the Trausi, a people near the Thracians, when an infant is newly born, sit down and cry over it, and carry a dead man out with singing and dancing?

A. The custom might proceed from the opinion they might entertain of this troublesom world; and therefore might conclude it more eligible to die than to be born.

Q. In

Q. In Exod. xxi. 32. we read concerning the plague of hail, that the barley was smitten, for it was in the ear ; but the wheat and the rye were not smitten, for they were not grown up. Now since the barley-harvest is the latest with us, I desire to know the different seasons for those different sorts of corn.

A. The barley-harvest in Egypt was a month sooner than that of wheat and rye. Pliny (the great Roman naturalist, who flourish'd while Egypt was a Roman province) informs us, that barley in those countries began to ripen in March, and wheat in April.

Q. Pray, learned Apollo, divulge the fine knack, Is't from soot or from small-coal we have our lamp-black? You'll end a dispute by vouchsafing an answer, And highly oblige yours to command, Sir.

A. From soot of a lamp on a canopy plac'd At a distance, which soon with that tincture is fac'd.

Q. In the xxiii. chapter of Deut. the 18 verse. Thou shalt not bring the hire of a whore, or the price of a dog into the house of God for any vow ; for even both these are abomination unto the Lord thy God. Now I desire the explanation of this verse, and why the dog is an abomination to the Lord?

A. The former part of the verse implies, that if an immodest woman prostituted her body for filthy lucre, she must not expect that he, who is of purer eyes than to behold iniquity, wou'd accept of an offering (for it was usual to vow an offering unto the Lord, and therefore it is said, for any vow) from so unwarrantable a gain.

And so great an abomination was a dog reputed by the Levitical institution, that if any man sold a dog (as the latter part of the verse acquaints us) he was not permitted to purchase any sacrifice with the money, in order to make an oblation to the God of Israel.

To the question, why a dog was in so distinguishing a manner abominable to God, we answer, that (as the great Bochartus very pertinently observes) the ancient Egyptians paid their homage to their great God
Anubis,

Anubis, as hieroglyphically represented with a head like a dog's. And tho' we cannot be informed from history, whether this particular part of their superstitious worship obtain'd so early as the days of *Moses*, yet it cannot be disallow'd, that this passage in the Mosaick Law makes it not improbable.

Q. Does the soul increase with the body, or is it breath'd into the infant in full perfection? If the former, and the infant die, what loss of immortality can the soul have? If the latter, why is not a child capable of reasonable things at the minute of its birth; since the body serves only as a repository for the soul, and it is actuated by that alone?

A. Which side soever of the question be true, the consequences you seem to draw are easily to be avoided. For, if infants are born with but small capacities, but capable of improvement by sensation and reflection, it no way follows, that the soul of a dying infant perishes with the body; since as it will remain after its separation from the body, with the same small capacities it enjoy'd while in the body, so God, no doubt, will raise those capacities to so advanc'd a measure of perfection, as may fit it for the eternal enjoyment of himself. But if an infant is born with the same perfection, with reference to his soul, as it can afterwards enjoy, when arriv'd at manhood, then it naturally follows, that the faculties of the soul lye dormant and unexerted, 'till the organs of the body, by advances and degrees, be so particularly conform'd, as no longer to restrain those manied, as we may call them, faculties. And this cannot seem strange to any one, who considers that the fumes of wine can so alter the disposition of the body, as to reduce the most enlarged faculties of the most ingenious person to their primitive unactive dormitance.

Q. When Noah's flood was, whether all the world was then covered with water?

A. *Ducalion's flood* indeed was a partial one, and confin'd to the territories of *Greece*. And tho' the description

scription of that flood (as accurately represented in *Ovid's Metamorphosis*) very nearly comports with *Moses* his description of *Noah's* flood, yet this is no more than an addition of circumstances, taken notice of by *Moses* of an universal flood, to that partial flood under King *Deucalion*.

Some indeed have thought *Noah's* flood to have been also a partial one. But such a groundless conceit is entirely overthrown by two passages in Scripture. We read in *Gen. vii. 19.* That *the waters prevail'd exceedingly upon the earth, and all the high hills under the whole heavens were covered.* At verse the 21st. we are told, that *all flesh died that was upon the earth.* And the following relation is full of pregnant notes of universality.

If therefore so plain, so expressive a description may be figuratively confin'd, there can be no such thing as *wresting the scriptures to our own destruction.*

Q. In our coal pits about New-Castle, when they have intirely dug out a vein, they stop it up with all imaginable diligence, that the least air may not possibly enter, lest it fire the remaining dust of the coals, and irritate it with the irresistible rage of gun-powder, to blow up all above it; as was lately unhappily experienc'd, by the loss of the lives of above 40 persons.

A. There may be a very good reason for that caution of not letting in the air into those pits; but we do not think the greater danger lyeth in that the remaining dust of the coals might be fired by it. For suppose it should, no such dreadful blowing up as happened lately would follow; 'tis rather to be feared lest the nitrous particles, with which the air abounds, mixing with the loose sulphureous matter of the coal mine, should make a compound not unlike to gun-powder, and apt to be fired accidentally several ways, as by lighting a candle, a pipe, or the striking of some flint-stone, but not by the air alone.

Q. I desire you would give the best account you can of cochinele whence it comes, and the origin of the same.

A. The

A. The drug, which we distinguish by the name of *cochinele*, is commonly reported by the *Spaniards*, (who in their dominions in the *West-Indies* are the masters of sufficient opportunities to know it thoroughly by the quantities produced) we say, it is by them reported to be nothing but the carcases of little flies, not much unlike the insect call'd a *lady-bird*, which breed upon the leaves of the *prickly Indian fig-tree*, and when they have attained to full maturity, are smothered by the fumes of herbs or straw burnt under them, and falling down on canvas sheets, are dried by virtue of a constant sun-shine; and the wings rub'd off in gathering leave the body round and shrivel'd, in the form and bulk we have our *cochinele* in.

The merchants tell us, there are four sorts thereof. As 1st. *Tuskaliobe*, which is of a black dull colour, but the longest grain. 2dly. *Masleko*, which is a gray sort, and the meanest of all the kinds. 3dly. *Gol-laca*, in colour between both, of the same size but much excelling in goodness. 4thly. *Ilaxcala* or *Roseta* which is the reddest in shew, and the richest of all in use; but all these sorts make up one commodity, for the merchants mingle them together, and sell them promiscuously for the best kind.

It is called *Cochinele* by the *Spaniards*, as a diminutive from the *Coccus* of the ancients, *Cocchus Baphicus*, or *Insectorious*, which we now call *Kermes*, from whence that precious juice *Alkermes* is taken.

But not to enter upon the merits of the cause, relating to its being a fly or not, we shall inform you, that though common credit speaks the drug a product of no other part than those above-named, yet a Gentleman of our society discover'd on an island, south of *Tenedos*, in the *Ægean sea*, a certain kind of bush or shrub, the tallest not exceeding two yards in height, and of breadth proportionable; they bear a leaf thick, long and narrow, and a certain cod like those of vetches, which contain'd 4, 6, or 8, more or less small peas, or, something like 'em, cover'd over with a hoary kind of downiness and juicy like the body of a red wall spider.

Looking

Looking on the ground he found it covered with the fallen product of a former year, the cods were open, and on taking up the little fruit they bore, he found them both in taste, form, bigness, colour and effect, no other than the *Cochinele* you speak of. Hence the querist may direct his judgment on the subject, as he thinks most reasonable.

Q. Dover court, all speakers, and no hearers. Whence the original of the proverb?

A. A learned man proposes a very probable opinion, namely, that the proverb took its rise from some tumultuous court kept at *Dover*, where was a confluence of many noisy and boisterous seamen, who are generally too ready to encroach upon the womens perogative, and are usually so full of talk as to leave no room for attention.

*Q. Apollo, say from whence arise
Those fallacies which blind our eyes,
Which give us hope, each day far more
We shall enjoy, than e'er before;
Yet tho' we find it still untrue,
Our hopes we foolishly pursue,
Ew'n to old age, and then believe
In joys, which youth cou'd never give.*

A. We hope, nor are our hopes in vain,
Altho' our wish we don't obtain;
Since these a relaxation grant
To life's vexations, cares and want;
And in the midst of pains give ease,
And in the midst of troubles please.

Nor is it vain, to hope for more
Succeeding joys, than past before,
Since knowledge with experience join'd,
Yield brighter transports to the mind,
Than giddy youth, sense there's the source,
Alloy'd by scandal and remorse.

Hopes by balsamic pow'r controul
The griefs and anguish of the soul,
Promote its energy divine,
And make it e'en in darkness shine;

Sustain

*Sustain our pilgrimage below,
Support against the fatal blow,
Withdraw the curtains of our night,
And give us here a glimpse of future fields of light.*

*Q. I caught a fish (others among)
Whose head was full five foot long,
And his tail was (truly)
As long as his head and half his body,
And his body (without fail)
Was just as long as his head and tail.*

*This is my question,
Resolve if you can,
How long was the body
And fish's tail then?*

*A. Wise Sir, a fifteen-footed dish
Exactly nicks the tail o'th' fish.
Of twenty feet another
Contains the body without any pother.*

*Q. Ye sons of Apollo, I often have heard,
That your father's you call him, had never a beard.
If he had, pray inform me how this foolish story
Was invented at first, since it sullies his glory?
For who amongst men, but is counted as no man,
If beardless he is, and is hiss'd by the women:
If not, how cou'd he, who was counted so wise, be
Of such a crime guilty, and be such a nixy?*

*A. 'Tis a wonder more strange, how the querist
can dare,
The phyzz of bright Phæbus with man's to compare:
Or such praise to that troublesome part can impute,
Which makes its stern bearer resemble a brute.
Were a beard by the God of all sciences worn,
It might then the philosopher justly adorn;
But as sol is without it, nor Mercury has it,
So it argues philosophum barba non facit.*

Q. Why does a mist often precede an hot day?

*A. Heat and cold owe their original, not only to
the vicinity or distance of the sun, but also to the
various dispositions of the atmosphere. And this is
evident from common experience, since in the begin-
ning*

ning of summer, we have sometimes hotter weather, than when the sun approaches the northern tropic of *Cancer*.

In a morning therefore preceding an hot day, the atmosphere is so dispos'd as to receive from the sun such a proportionable degree of heat, as is sufficient to exhale such a quantity of moisture, as is enough to compose a mist.

But this observation is more generally taken, when a sultry day succeeds to preceding cooler ones. For in cooler weather there is a greater portion of moisture near the surface of the earth, for the sun to exhale and elevate.

Q. The Brazil fleet brings 10000 arabs of gold (each arab weighs thirty two pound) and a great quantity of diamonds, besides their other usual merchandizes: The fleet is valued at fifty millions of crusades; each crusade is worth three shillings and four pence: I desire to know what the whole fleet comes to?

A. Tho' the question be of vulgar operation, and may be solv'd by a very small proficient in arithmetic; yet since the *Brazil fleet* is the greatest that ever arriv'd at *Portugal* (by reason that the *Portuguese* have lately sprang a new mine in those parts) and therefore many, who understand not so much as multiplication and division, may be curious to know the value of so remarkable a fleet, we think fit to acquaint the querist, that the value amounts to eight millions, three hundred and thirty three thousand, three hundred and thirty three pounds, six shillings and eight pence.

Q. Why where the rosemary grows, it is said there the woman reigns?

A. Rosemary is held an extraordinary thing to fortify the brain, strengthen the nerves, and recover lost speech, which last virtue renders it highly valuable amongst the female sex: and since the woman governs thro' the power of her tongue, it is no wonder she takes care to cherish that herb, that may afford her such a sovereign assistance, in case of a failure.

Q. What

Q. What particular mark may be found upon dissection, to know whether the party deceas'd dy'd by opium?

A. A symptom of that kind we believe is scarcely discernible upon dissection, because the operation of opium is chiefly upon the animal spirits; but it is possible, that a quantity of it crude taken into the stomach may inflame and disorder it in a very great measure: an instance whereof, *Dr. Mead* in his *Essay on Opium*, gives us in a small dog, into whose stomach he forc'd about two drachms of it, which first doz'd him, then threw him into convulsions, and kill'd him. Being open'd, the inside of his stomach was as clean as if scrap'd, and wash'd from all slime of the glands, with some redness here and there, as in an incipient inflammation.

*Q. To you for aid, all o'er in deep despair,
The wounded soul with trembling does appear,
O'erwhelm'd in thought, dissolv'd in anxious fear.
But soon those fears, those very fears are gone,
When at your feet she makes her piteous moan.
The daring Atheist trembles, when he reads
Your cogent arguments, and with reluctance pleads,
That bright Apollo does his thoughts controul,
And checks th' impetuous sallies of his soul.
To you the injur'd virgin does complain,
To you she sues, nor does she sue in vain.
Thus your extensive bounty's not confin'd,
To all obliging, and to all you're kind.
Encourag'd thus, I trouble your recess,
From you, from you it is, I seek redress.
Unfold the mystery of this sacred text,
Which has of late my troubled soul perplex'd;
To wit: the sea shall * then give up her dead.
On whom innumerable creatures fed,
There in ten thousand thousand pieces torn,
To various parts by different creatures born,
Who soon perhaps to th' greater kind become
A prey, and in their bellies find a tomb.*

* Alluding to the resurrection.

*Whilst they themselves within a little space,
Subservient are for food to human race.*

*O tell me then how can the deep resign,
What she within herself does not contain?*

A. When heav'n's alarming trumpet shall dreadful sound,
The trembling rocks shall into atoms bound.
All nature shall a deep attention lend;
Earth, air, and sea their Master's voice commend.
Each element their captives shall restore,
And death (grim monarch) shall prevail no more:
Th' earth shall obey with emulating strife,
And mouldring ashes quicken into life.
The willing sea disgorge the mangled prey
It shall enfold on that portentous day.

Q. No more delays, dear youth, my self and charms,
I yield an easy victim to your arms;
And now invite you boldly to that war,
Where only soft endearments, weapons are.
My fancy does my expectation move,
With hopes of more than bare Platonic love;
Expect me then, bright darling of my soul,
West of that place, where sporting billows roll,
Within the park, those pleasant royal groves,
Shall be the witness of our tender loves;
Just at that time, when stars of lesser light
Vanish; ashamed at your great father's sight;
The morning that succeeds your next reply,
Thither with joy will Theodora fly.

A. Mysterious sex, form'd to amuse mankind,
Who can the depth of all your riddles find?
Fair THEODORA owns her self a lover,
But still declines the object to discover.
One of Apollo's sons, she grants the grace,
But names not which, of all Apollo's race.
In sacred bands of amity they're ty'd,
Nor wou'd infringe the knot, e'en for a bride.
In mutual courtesies dwells their delight,
Each cautious to invade another's right;
Till Theodora then her swain reveals,
Whilst she declares obscurely, she conceals.

Q. Whether

Q. Whether it be lawful to play at cards or not; and if it is, how must we play without a breach of any of the commandments?

A. To play at cards is undoubtedly an innocent diversion, so it be confin'd within its proper boundaries. And therefore cards should not claim too great a portion of your time, should not get the ascendant of your heart, should not make you greedy of filthy lucre, should not tempt you, either to deceit, or passion.

Q. May second cousins marry?

A. Since second cousins are not within the prohibition specified in the 18th chapter of *Leviticus*, nor in the canon of the Church, which is a transcript of the said chapter; and since withal they are a second remove from the prohibited degrees, we see no shadow of a scruple, why they may not be joined together in holy matrimony.

Q. Whence is the word parliament deriv'd?

A. The word is of *French* original, and is deriv'd from the word *parlement*, which signifies discoursing; conferring, or conversing with. And this is again deriv'd *à parler la mente*, to speak one's mind; because in conferences we declare our sentiments.

Q. I am very often troubled (when I am, as one may say, between sleep and awake, which may properly be called slumbering) with a grievous weight by reason of which I am not able to stir either hand or foot, and have not the power of speaking; which when it first troubled me, I was very much surpriz'd; but being often used to it, it is not so frightful.

A. This disorder of yours is that which is called *Incubus*, or the *Night Mare*, and it is caused, as some will have it, by thick, melancholic blood; but we rather impute it to malignant vapours ascending to the brain, and so affecting the nerves, as to hinder the influx of the animal spirits to the heart, and organs of respiration: so that the motion of the heart, and *pneumonic* vessels, being hardly performed, the blood is in a manner stagnated, and occasions that

sense of weight, and other symptoms abovementioned.

Q. What is it that engenders lice, and why some folks do breed them, and others are entirely free from them?

A. As to the ordinary generation of lice, it is commonly imputed to filth and nastiness, and a corrupt moist humour, which is animated by the heat of the body. But there is another sort of lousiness, which is purely a disease, so that notwithstanding the patient should bath and shift every hour in the day, yet will these vermin abound: and this is supposed to proceed from excrementitious and preternatural humours, communicated from the blood to the *cutis*, where breaking out into small pustules, the lice are engender'd, and thence extruded.

Q. We are convinc'd that God is good;

For he doth give us daily food:

We know his pleasure is to save,

Because he made his son a slave.

And we believe, that true delight

Lyes in a world that's out of sight.

That if in faith we quit our breath,

We gain immortal life by death.

We know likewise this world's a cheat,

We find its joys so soon retreat.

Nay, at the best we do but share

Our good, with a vexatious care.

Then why so slow, so loth to leave

This earth, that we may heaven receive,

This paradox, Apollo, pray explain,

How in one soul these different passions reign?

A. No friends on earth so close are join'd,

As human body to the mind,

Which sympathize in ev'ry thing,

Together laugh, grieve, sigh, or sing;

Of equal joys in all partake,

And suffer for each other's sake.

And is it strange, when these must part,

That nature shock'd should give a start?

And when these ancient, dearest friends
Must part, for such vast different ends.
Whilst one ascends yon azure sky,
The other 'n earth must mouldring lye;
And yet a firm and vig'rous faith
A pow'r so wondrous strengthening hath,
That ev'n in this sad parting, 'twou'd relieve,
Since always 'tis defective, when we grieve,

*Q. Tell me, why huntsmen, when laid down to sleep,
Cannot their active minds in slumber keep;
But to the woods and caves will take their way,
And hunt by night what they had caught by day?*

*A. When we to special things our thoughts restrain,
Those thoughts leave obvious traces in the brain.
No wonder then the subtle spirits greet
Those parts, where they an open passage meet.
And when they thro' the same apertures dance,
The same ideas in our souls advance.*

*Q. Behold! behold! Apollo, see,
A suppliant here with bended knee,
And hands extended to your Deity,
Offering up sacrifices to your shrine,
And raising trophies to you most divine,
In hopes you will not now my cause reject,
And on my former troubles once reflect:
But satisfy my poor dejected mind,
If in your recipe's you can but find
A cure, for one with pox and gout afflicted,
And by most wise physicians now rejected.
Left to despair obtaining of a cure,
And forc'd with patience cruel pains t' endure,
Raging in every limb and every part,
From head to foot, from hand to heart.
Twice have I undergone a powd'ring course,
But yet ne'er better, for I still grow worse.
Now if you don't extend manum sanantem,
I'll hang my self. Yours, Henry Rogantem.*

*A. Since powd'ring courses cannot move your ills,
But these your ailings fail the doctor's skills,*

Your

Your own prescription practise then, the rope,
 It cures despair, and cancels flatt'ring hope.
 Hemp is a sovereign balm for ev'ry woe,
 And what you ought t' have tasted long ago.
 And tho' 'tis late, yet *better late than never*,
 One dose thereof prevents returns for ever.

Q. Whether a foetus that dies at the expiration of eight months is sensible of a future state.

A. Since a foetus is before that time inform'd with an human soul ; that immediate to its expiration it is sensible of a future state is what cannot be denied by any, but such as disallow of (oh ! that there were none, who either by mistake, or prejudice, would maintain so dangerous a doctrine) the natural immortality of the soul.

Q. Does it not seem probable, that Ovid had some notion of the scripture, when he speaks of Deucalion's flood, which seems to allude to the flood in Noah's time ; and Agamemnon's going to sacrifice his daughter, had not Diana interven'd, seems to allude to Abraham's sacrificing his son Isaac, had not the angel happily prevented it ?

A. That the heathens in and before Ovid's time, borrowed many things from those oracles of truth, their writings and usages manifestly declare. As God in *Deuteronomy* is call'd a consuming fire, so *Huetius* is of opinion, that this memorable passage gave occasion to the *Persian* idolatry of adoring fire. The law-givers of the Gentile world evidenced their admiration of *Moses's* institution, by a transcription of several of his laws, as may be plainly gathered from the old Attic laws, and the twelve tables of *Rome*.

As for the heathen mythology, which owed its settlement to the ancient *Greek* poet, a late learned prelate is of opinion, that it was not borrowed from the Scriptures, but derived from the traditionary accounts of those occurrences, of which *Moses* gives us an historical relation.

But if it be enquired. as it pertinently may, how came their mythological accounts, if deriv'd from the fountain-head, to differ in so great a variety of cir-

cumstances from the history of *Moses*, to the enquiry we subjoin the subsequent particulars, which are more largely handled by the forementioned author.

1. We cannot but be sensible of the very great uncertainty consequent to tradition, since we often experience, that even a modern tradition does frequently represent occurrences under a strange diversity of material circumstances.

2. The confusion of tongues at the tower of *Babel* made tradition to become more uncertain and precarious.

4. The equivocal words, so familiar to the oriental languages, might still add to the uncertainty of their dissonant accounts. -

4. Upon the increase of idolatry in the world they might accommodate their accounts to their superstitious observances.

5. What new traditions they might meet with in their travels into other countries, they might blend and mingle with the old.

6. The *Greek* poets might purposely make considerable alterations, to disguise and cover the tradition, that they might without discovery of the cheat accommodate the story to their own country.

7. As for the diversity of names ; in that (as *Sa-chartus* observes) they applied the method of the oriental tongues to the idiom of the *Greeks* ; whence their proper names, as deriv'd from appellatives, have the same signification in the *Greek*, as have the scripture-names in other languages.

The learned prelate, taken notice of above, thinks, that *Noah's* flood and that of *Deucalion's* are the very same : and that since *Deucalion* was the most ancient King of *Thessaly*, the *Thessalians* therefore appropriated to him the ancient tradition of *Noah's* flood. But since *Deucalion's* flood is so remarkable an *æra* in ancient history ; since both profane authors and the christian fathers are so particular in the story, we think ourselves excusable, tho' we dissent from so great a man.

Whoever

Whoever reads *Apollodorus's*, as well as *Ovid's* description of *Deucalion's* flood, cannot choose but see various applications from the general to the partial deluge. Which latter, according to an ancient author, was eight hundred and eighty four years after the former. But as some carry the epocha lower down, so others remove it higher.

What you say of *Iphigenia* may perhaps be a no improbable conjecture. But since *Agamemnon* and *Jeptha* are supposed contemporaries, some learned men are of opinion, that the story is derived from thence.

Q. Whence was the original saying derived, that a contented cuckold goes to heaven?

A. Probably from this supposition, that he who can be contented in that condition can be contented in any state of life.

*Q. Tho' not a Christian, yet my darken'd breast
Contains a soul, to generous thoughts inclin'd,
And for th' assisting favour you've express'd,
Accept the tribute of a grateful mind.*

*The sacred Scriptures, you desire, I'd read,
And there consult those oracles divine;
But as a just objection, first I plead,
What grounds? what knowledge have you, that each line
Was by th' Almighty pen'd? 'tis this I'd know,
'Tis this will fix my infant faith secure;*

*Your efforts use, convince me, this is so
By solid reason, that a God all-pure,
Whose throne on yonder azure roof is plac'd,
Shou'd from yon vaulted palaces descend*

*(There with refulgent light in glory grac'd)
T'instruct mankind, that he shou'd condescend
To me's mysterious —————*

A. What? shall God condescend a world to make
Yet disregard the very world he made?

Shall the Creator his own works forsake,
And children by their father be betray'd?

If dazling grandeur does our thoughts surprise,
As tho' below his *providential* fate,

Yet this will clear our whimsical surmise,
He's infinitely good, as well as great.

Such flagrant miracles the Scriptures prove
To owe their rise to the celestial spheres,

That short reflections will our doubts remove,
Increase our wonder, and allay our fears.

Such awful mysteries themselves unvail,
Disclose their beauty to th' admiring eye,

Thus to exclaim the reader cannot fail,
Him, him I view, who dwells in yonder sky.

The certainty of signs recorded there
Attesting miriads zealously proclaim;

Nor will contemporary opposers dare
To call in question so renown'd a fame.

Begin, ingenuous *Indian*, to enjoy
The raptures, from those sacred truths accrue;

Trace blooming honours, joys, that never cloy;
And blissful paths of spotless fame pursue.

*Q. In youthful bloom free from domestic care
Or want penurious, coy Daphne's scorn;
My hours in rural sports revolving past,
O'er hill and dale on Sorrel, noble steed,
(Pleas'd with the grateful din of well-mouth'd hounds)
The rapid chace undaunted I pursue;
Sometimes at break of dawn, o'er icy crust,
With engine fatal to the volant kind,
Whose blast sulphureous mounts the towering lead,
Checking their flight, precipitant with death.
And when your fire does sultry rays dispence,
Then unto cooling streams with luring bait,
I do retire the finny herd to take.
At hour of dusk, then with companions boon,
Blithsom and jocund, o'er the sparkling glass,
Still mindful of the GOLDEN MEAN I past
My time in harmless chat and repartee;
Or else with virtuous nymphs, in rustic dance*

*By charming sounds inspir'd, the night I waste.
Sagacious bards, dictate your sacred rules
To my unstable soul; which may restrain
My thoughts, too much to sensual joys inclin'd,
And pleasure to enjoy, as not to taint my mind.*

*A. Hail happy bard, who in a state retir'd
From all the noxious vices of the town,
And anxious cares which prey on human life,
Pass smoothly on your blissful days in peace,
(A state which monarchs would aspire to taste.)*

*So soft the blandishments, your hours beguile,
And with so sweet a face of innocence,
The sharpest sight they challenge to explore
The hidden tracks, which may infect the soul.
Be vigilant then, on your guard, to know,
How they depress your virtue, or exalt.
If they refresh or more affect your mind;
If they're your end, or but subordinate
To purpose more sublime; if at the creature
You stop not, but thro' all the various turns
Occur, you make your ultimate sole end
The great Creator's dignity and praise,
Then in an heav'n on earth you'll pass your happy
days.*

*Q. How long must Theodora sue in vain,
E'er she her lovely charmer can obtain?
How long her bitter plaints and sighs rehearse,
Tell o'er and o'er her wounds in humble verse?
Amidst the glorious youths that dazling shine,
In your bright synod, in your royal line,
My tim'rous quill does willingly impart,
Which has my love, which has my absent heart.
'Tis he, who with sweet numbers long hath charm'd,
And now of all its force my soul disarm'd.
'Tis he, who writes so heav'nly, so divine,
Conveying secret wounds by ev'ry line,
Whose nervous verse, and lofty vig'rous flights,
Ravish each list'ning maid with pure delights:*

*Who willing pris'ners makes the beauteous nine,
 Whilst others arms they scornfully decline.
 To set in clearest light the doubt, 'tis he,
 Whose province it has been, to treat with me.*

A. So soft, so sweet, your charming numbers flow,
 So bright a soul their tuneful author show;
 Whilst *Theodora* by these powerful arts
 Assaults, o'ercomes and captivates our hearts;
 Enough to shake our undivided state,
 Were not our amity confirm'd by fate.
 The glorious prize each claiming to belong
 To secret merits of his happy song;
 Whilst we alternately our force rejoin,
 Ambitious in your favours ALL to shine.
 Since each then to that province hath aspir'd,
 And each with hopes of fair success is fir'd;
 Which is the happy swain, we all submit
 To the unerring umpire of your wit,

Q. In the 20th chapter of *St. John* and the 17th verse, *Jesus saith unto her, viz. Mary Magdalen, touch me not; for I am not yet ascended to my Father, &c. And yet in the 28th of St. Matthew and 9th verse, it's said;* And they came and held him by the feet and worshipped him; *and in the 24th chapter of St. Luke it's to the same purpose, viz. And the same day at evening, Jesus stood in the midst of them, and says, Behold my hands and my feet, for it is I my self; handle me and see, &c. Now I desire your opinion whether Christ did ascend, or no, before he made his public ascension?*

A. That Christ did not after his resurrection ascend into heaven before his public ascension, is what all expositors are agreed in; and therefore the difficulty lyes in the exposition of those memorable words, *Touch me not, for I am not yet ascended to my Father.* And as this passage has tortured expositors, and therefore put them upon variety of interpretations, so we beg leave to propose what seems to us to bid the fairest for the genuine sense. But we would first observe, that what we translate, *touch*, signifies also to detain or hold fast. And therefore our Saviour does
 not

not forbid her to touch him for the proof of his real humanity, but as she may be suppos'd out of her ardent love (for our Lord himself assures us, that *she loved much*) to have detained him longer than he thought convenient, so he also may be naturally supposed to have restrain'd her unseasonable love in the foremention'd words, which we would thus paraphrastically expound. " Detain me not, *Mary*, from the business " *which my Father sent me to do : For I am not yet as-* " *cended to my Father ; I have not yet discharged my* " *mediatorial office, an office necessarily consequent* " *to that expiatory sacrifice I offer'd upon the cross.* " Since therefore I have so great, so important an " employment upon my hands, interrupt me not with " your *now* impertinent embraces, but suffer me to " make needful preparations for so vast, so moment- " ous an affair. Suffer me to confirm my melanco- " ly disciples, my desponding brethren, in the grand " article of my resurrection from the dead. Suffer me " to *show my self alive unto them, by many infallible* " *proofs to be seen of them forty days, to speak of the* " *things pertaining to the kingdom of God.* Suffer me " to discharge this weighty business upon earth, that " I may be ready to *ascend up on high, to lead captivi-* " *ty captive, to sit down on the right hand of God, to* " *make intercession for the sins of the people, to receive* " *gifts for men, that the Lord God may dwell among* " *them.* And when I have performed all this, when " *I am ascended to my Father*, then I shall be ready to " receive you at your dissolution : you and every o- " ther departing saint, into my everlasting embraces, " my eternal arms. Then I shall no longer say, *De-* " *tain me not.*

Q. Is there any charm, incantation, or medicine in nature so powerful, as to be able to force the appearance of any spirit, dæmon, or apparition of a deceased person ?

A. We cannot think it, for two reasons.

1. We cannot conceive, that matter, without the mediation of a vital union, can operate upon an immaterial substance, unless by the intervention of an almighty agency.

2. If matter, while within moderate degrees of vicinity, could influence a spiritual substance, yet the unknown distance of separate souls would naturally prevent the application.

Q. In the fens near Thorney in Northamptonshire, I have seen oak trees of a black colour, that have been taken out of the ground about two foot deep, and twelve or fourteen foot in length. I desire your opinion, whether they were there buried, or of natural growth, by reason all the winter the ground is covered with water, nor are there any trees growing within three miles of the place: I have heard also of the like in Cheshire.

A. It is thought by some, that those trees which are found laid down so deep in the earth, have been there ever since the flood, and that having at that time been rooted up, and carried to and fro by the violence of the water, they were left in several places where no trees grow, and remained covered by the loose earth or mud, which by degrees settled from the waters, as they did either evaporate or retire into their channels. That is the most probable account that can be given of those who lye pretty deep, and are of a considerable bigness: but as for those you mention, perhaps it may not be necessary to have recourse to that general inundation of the earth, but only to some particular one.

Q. How do you prove that there are antipodes?

A. On supposition that the earth is globular, if a strait line be drawn from any part of the superficies, and extended quite thro' the globe, so as to penetrate the centre, they who inhabit the two extremities of the foresaid line are call'd antipodes: and therefore the solution of the question depends upon the proof that the earth is globular, and this is prov'd by the following arguments.

1. The sun rises sooner to the eastern, than to the western inhabitants of the earth. And pilots, who sail southward, view such stars above their horizon, as were before below it, and observe the same stars to approach nearer to the zenith, in proportion to the different degrees of latitude they advance to. But neither of these two phænomena's, deducible from the longitude and latitude of places, could be admitted as matter of fact, unless the figure of the earth were spherical.

2. When the earth comes between the sun and any part of the moon, it casts upon the moon a conic shadow: and optics assure us, that if any solid body cast a conic shadow upon a spherical body, that solid body is also spherical.

3. Our *Europeans* have several times set sail from *Europe*, and gone directly west-south to the *Magellanic* sea, and thence west-north, till they have returned into *Europe* from the east, and have observ'd all the same phænomena, which naturally result from the property of a sphere.

4. When we travel a distance from a mountain, where our prospect is no ways bounded, first the lower, and then gradually the upper parts of the mountain vanish from our sight. And when we approach the mountain again, we may observe a reverted scene. And this appearance or disappearance of the several parts of the mountain holds an accurate proportion to the spherical tumour of the earth.

And indeed there are a great number of appearances observ'd by both geographers and astronomers, that cannot be otherwise accounted for, than by the spherical figure of the earth.

*Q. When in a dumpish humour, as I sat,
The time unto my fancy adequate;
My mind, my thoughtful mind was wholly bent
On you, and on the question I have sent,
To solve the which, I tim'rous crave your aid,
Yet to implore so much I am afraid,*

*Lest you provoke, display your dreadful ire,
By sending forth your rod, and not your lyre :
Be therefore pleas'd to know, I'll wait with pleasure,
For your solution at your greatest leisure.
For what I very fain wou'd understand
Is, when by the divine, almighty hand
Were angels made? —————*

A. D^y you ask, when angels into being rose ?
'Tis what an angel can alone disclose.
Those elder brothers made a tuneful choir,
E'er Adam was inform'd with heav'nly fire.
But whether they were in their infant state,
When the Creator did the world create ;
Or whether crown'd with a maturer age,
When devils vented their infernal rage ;
The sacred penmen no disclosures make :
And if they're silent, who shall dare to speak ?

Q. *Is it a sin to swear by the name of God in a true thing, for methinks the commandment only forbids to swear in vain ?*

A. God's name is taken in vain by a twofold person ; by the *false*, and by the *common* swearer : The one *blasphemes* his Maker's honour, the other *sports* with it : And therefore both unhappily forget *that holy and reverend is his name.*

But what, tho' the commandment had not forbid customary swearing ? Is it not sufficient, that your Saviour has forbid it, forbid it in a full, in an expressive manner ? *Swear not at all ; but let your communication be yea, yea ; nay, nay : For whatsoever is more than these cometh of evil.*

Q. *Why we can from Greenwich at high water plainly discern the cattle feeding in the Isle of dogs, and not at low water, altho' we and they are in the same place ?*

A. Because at that time the water is high enough to receive the light, reflected from the cattle, in such a manner, as that the same light entring a grosser medium, and therefore deflecting farther from a perpendicular, may by such a deflection elevate the objects

jects to such an height, as to make them become visible to those at *Greenwich*.

Q. How long this kingdom hath retain'd the name of England; when and by whom it receiv'd that title?

A. Egbert (son of *Almond*) one of the Kings of the *Saxon Heptarchy*, and 18th King of the *West-Saxons*, by his warlike atchievements (for he was one of the famous heroes of the age) conquered the other six Kings, and reduc'd their dominions under his obedience. Whereupon in the year 819. he was crown'd at *Winchester* sole monarch of *South-Britain*, under the new title of *England*, which he establisht by royal proclamation, as deriv'd from his ancestors, the *Angles*, who assisted the *Saxons* in the conquest of this country.

Q. I desire your opinion, why lighted coals are red, and the flames of a different colour?

A. As according to the incomparable *Sir Isaac Newton*, all colours have their exillence in the rays of light, so objects are of different colours, according as their particles are dispos'd to swallow up some, and reflect other of the difform rays. As therefore the particles of the flame are differently modified from the particles of the fiery coals, so the particular modification of the latter renders them capable of reflecting principally those rays that are endued with a red colour, whereas the modification of the former disposes them to the reflection of all, or almost all sorts of rays, from which variety of mixture the colour of the flame arises.

Q. I have often taken up a fire-stick in my hand, and turned it swiftly about; so that there seems a circle of fire, tho' the fire is but in one place at a time.

A. The phænomenon proceeds from no other cause than the successive motion of the fiery particles, which by its disproportion'd swiftness so eludes the optic nerves, as that they are not able to represent the intervals.

Q. Our

Q. Our youthful sparks, and such are term'd the wits,
 Nay, and fine Gentlemen, (but how this fits
 Their genius, wise Apollo must advise,
 Whose fame so great, all others we despise)
 In their brisk sallies, satyrize, lampoon,
 The fairer sex, and as a gross buffoon
 A marry'd man expose, nor will believe
 That matrimony any joys can give ;
 Yokes, halters, pillories are their frequent jest,
 By which their parts are wond'rously express'd :
 Now tell us whether this true gentry shows,
 Or wit sublime, or whence the error flows ?

A. Far is't from gentry, since the best bred men
 Esteem the sex the noblest gift of heav'n ;
 The nearest to the glorious forms above,
 Fram'd to exalt the extacy of love ;
 To crown with utmost bliss our wishes, while
 They raise our joys to raptures with a smile.

Much less is wit in those poor thoughts maintain'd,
 It rather shews, that to the dregs 'tis drain'd ;
 Since all they prate, is only what before,
 A thousand times has been repeated o'er ;
 They fancy that their sovereigns they are,
 And have prerogative t' insult the fair ;
 Base, abject thoughts, which nobler brutes reject,
 Ought they not, if they'd govern to protect ?
 Much less with hateful cowardice pretend,
 To triumph over those, unarmed to contend.

Their senseless palate, through a vicious life,
 Gives them no taste i'th' blessings of a wife ;
 Whilst (as it is the custom of a fool)
 What they can't comprehend, they ridicule.

D' ye hear Apollo's sons !

Q. Nine taylors go to make a man,
 As you did seem to prove,
 By saying that a lusty maid,
 Who met eight near a grove ;

And

*And shewing them a black-pudding
Did fright them dreadfully,
Who thinking that it was a gun
Did lose their coin thereby.*

*Now I, who am a taylor strong,
And will defend the cause,
Will fight with any two of you
At either sword or paws.*

*'Cause you such scandals raise on us,
Methinks, 'tis very hard—O ;
If you will meet between both parks
THE valiant Jon'than Pardoe.*

*A. Thou threat'ning ninth, of temper odd,
Whose manhood none believe ;
Who laugh'st, when all the nation mourns,
And when that's o'er wilt grieve.*

*Flush'd on our griefs, like crows on corps,
Thou woud'st extend thy span,
And fancy twelve pence more a day,
Will build thee up to man.*

*March to the parks, a dwarf black guard,
(Thy match) shall meet thee nimble,
Thrash thy lank hide, although thou'rt arm'd
With needle, yard and thimble.*

*To a young Lady complaining that the Spinnet she play'd
upon and sung to was out of Tune.*

S*Till you complain, and still my soul
Is sweetly beckon'd to your sound,
About my lifted fancy phantoms roll,
My thoughts in fairy circles dance around.*

*Each piercing stroke your nimble fingers give,
Not only pleases but dilates my mind,
I swell, methinks, beyond my self, and leave
The taste of frail mortality behind.*

*My beating heart of heav'nly force possess,
Knocks loudly at my earthly breast.*

Fain

fin'd after the similitude of *Adam's* transgression. Now since those *Ante-Mosaics* could not violate the after-law of *Moses*, which denounced death to its transgressors, nor yet were guilty of sinning after the similitude of *Adam's* transgression, how came death to reign over them?

A. The very same Apostle in the immediately succeeding verse intimates the reason in an hypothetical sentence, *if thro' the offence of one many be dead, Adam* by his disobedience to a positive law (and therefore to disobey a positive law is to *sin after the similitude of Adam's transgression*) intailed the heritage of death upon his whole posterity.

Q. 'Tis said in the 27th verse, of the first chapter of *Genesis*, that God created man in his own image, in the image of God created he him. And in the latter part of the said verse, 'tis said again, male and female created he them.

A. The word *man*, in the passage alledged, couches a species under an individual, and therefore imports mankind. For at that time *Adam* and *Eve* compos'd the whole species. And therefore *him* agrees with *man*, the word couching; *them* with *mankind*, the word coucht.

Q. Whether those that shall be extant at the day of judgment shall suffer death, or any change in their bodies, but receive their bliss or woe without any alteration; and whether those that shall be raised shall be in all things like unto them?

A. To both the questions we reply from no less a person than *St. Paul*; Behold I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed) For this corruptible must put on incorruption, and this mortal must put on immortality, 1 Cor. xv. 51, 52, 53. From which memorable passage it evidently appears, that the *dead* shall be raised, and the *living* changed into the very same similitude, into an incorruptible, an immortal state. For *Christ* shall change our vile body (whether dead

dead or living) *that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.* But if we enquire into the more particular similitude of Christ's glorious body, and consequently of our own future bodies, St. John gives us a full, tho' a negative reply to such an enquiry; *It doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.* And O! that our practice were agreeable to our curiosity, that we were willing to observe the inference deduced from hence by this divine Apostle; *Every man that hath this hope in him (the joyful hope, the ravishing expectation of being like the blessed Jesus at his great appearance) purifieth himself, even as he is pure.*

Q. Why the trade-wind in the West-Indies always blows within one quarter of the compass, at all times of the year?

A. As winds are distinguished into constant and inconstant, general and particular, so the wind you speak of is both constant and general. And because it is general, that is, blows in many places from the same point over a large quantity of the globe, it is therefore called a trade-wind. It is an east-wind, and blows in the atlantic, ethiopic and pacific seas. It is least variable in the latter, since sea-men can sail from *Aquapulco* in *new Spain* to the *Philippine islands* (a voyage of 1650 leagues) in 60 days, without any occasion to shift their sails. This wind is observable, not only within the tropics, but even to the 30th degree of latitude on each side of the equator.

Some have attributed this wind to the daily rotation of the earth, which as it moves eastward, so it leaves the air, which is a fluid behind it, whence it blows westward with respect to the superficies of the earth. And this solution receives some countenance from that other phænomenon of the east-wind, namely, that it is conversant near the equator, and under such parallels, where the circles described are the largest, and consequently the rotation of the earth the greatest.

But

But the *Copernicans*, in defense of their modern system of astronomy, have clearly overthrown this plausible solution. For (as they well observe) since the air gravitates towards the earth, and adheres to it, it is naturally carried round with the same motion.

Cartesius draws the phenomenon from the influence of the moon. But since his solution depends upon several physical hypotheses, and is withal rejected by *Varenius*, it is enough to have barely mention'd it.

But the best and indeed true solution is taken from the sun. For as the course of the sun is westward, and as the air is most rarified under the sun's meridian, so it follows from the necessary laws of statics, that the air which is more condensed, readily flows to that which is more rarified, in order to preserve an equal balance. Whence the air which is not at a greater distance than is mentioned above, from a vertical sun, naturally follows the course of the sun. But since the sun, as it passes the ecliptic, goes northward and southward, it follows, that to those who live under the line, the foresaid wind is sometimes full east, sometimes east-north, and sometimes east-south; and that to those, who live in the temperate Zones, it is sometimes full east, namely, when the declension of the sun is too small to make a difference; at other times to the northern sailors it is east-south, to the southern east-north.

Q. Pray explain the meaning of the Eaton distich?

A. The story is reported of a butcher, who with the same knife he kill'd a weather, accidentally slew one of his sons, who was unhappily too near the weather. An immoderate concern for so unlucky a mischance tempted the father to hang himself. The other son was unfortunately drown'd, and the mother was so sensibly affected with the tragical misfortunes of her family, as to expire with grief.

Q. Why a candle the flame being put out, should send forth such an odious smell; whereas flaming, it is not in the least offensive?

A. That

A. That offensive smell proceeds from a foetid sulphur, whose particles, whilst the candle flames swiftly fly away, conjoined together as it were in a torrent, whereby the ill savour is prevented: but when the flame is put out, those sulphureous particles are separated and retarded, and through their sluggish flight we become more sensible of that ungrateful smell.

Q. To what constitution is tea beneficial, and to what injurious?

A. By tea, we understand you, green tea, which moderately heats and dries, opens, resolves, and attenuates, is diuretic and anodyne: takes away pains of the head, is good in difficulties of breathing, and eases griping in the bowels: Contemperates the blood and humours, and is supposed to expell sleep, by repressing or resolving the vapours that ascend to the head: and so corroborates the brain as to enable it to be without sleep whole nights without injury: and is chiefly beneficial to cold and moist constitutions.

Q. Ye sacred sages, who with lays divine,
To solve our doubts and please the town combine,
Who by your wondrous pow'r of verse can heal
Our bleeding wounds, ah! condescend to tell,
How a most wretched woman may regain
That peace, which now alas! she seeks in vain?
I lov'd a youth by nature form'd to please,
Adorn'd with every art to gain access
To a fond woman's heart, who thought her self undone
Till she cou'd fix the wondrous youth her own.
Venus propitious to my wishes prov'd,
And whilst I sigh'd for him, he own'd he lov'd.
Spring-tides of pleasure did my breast invade,
When he in moving sounds his flame betray'd,
For he was all my joys, and I his chamber-maid.
But oh! what words, what accents shall I chuse,
What God shall I invoke, what sacred muse,
To paint the rest fit for Apollo's eye,
Whilst conscious blushes of the deepest dye
Inflame my cheeks, and damp my rising joy?

*For ah! the blackest guilt my pencil guides,
And sure no deity o'er broken vows presides.
This dear, this lovely youth I have betray'd,
And fatally another man my husband made.*

*Divine Apollo, if your art can shew
What recompence to injur'd love I owe,
Let a despairing wretch the secret know.*

}

*A. Can such delinquents ask an aid divine?
Can such unhallow'd hands approach our shrine?
Can thence such criminals a pardon gain,
Where justice flows, and wisdom's dictates reign?
Not Helen's crime a deeper tincture gave,
Whose faithless flight procur'd old Troy a grave.
Scarce Danaus off-springs acted greater ill,
When each her Lord did at their nuptials kill.
Nor could vindictive heaven the guilt forgive,
Or let such sinners unrewarded live.*

*Religion's hypocrites, and those of love,
Could never merit favours from above;
Go then, perfidious wretch, remain distressed,
And feel the tortures of a perjurd breast.
Let youthful phantoms ever plague thy sight,
And lost enjoyments rack thee day and night.
Let former billet-deux fresh woes prepare,
And every line a dread indictment bear;
Let past defaults thy future bliss destroy,
And long regret prevent all accidental joy.*

*Q. Sons of the Delian God, I pray allot,
The cause why sharpest wit proves greatest sot?*

*A. Such think their wit will never let them want,
And thence th' ingenious prove extravagant.*

*Q. Apollo, I'm a plump and jolly brown wench,
Love mirth, when on lewdness it does not intrench:
I'm courted by one is so lean you wou'd swear,
That with flesh and blood he at enmity were;
A mere bag of bones from his feet to his crown,
And his skin sits upon 'em like a loose morning gown;
Now say to what use can I put this feat creature,
Excepting to look on, and laugh my self fatter?*

A. He

A. He may be for moral instruction and use,
Which on both accounts may your liking induce ;
If the ancients a *skull* plac'd each day on the table,
To mind them of death, and that life was unstable,
A *skeleton* is more *expressive*, your *sight*
It not only takes, but you feel it at *night*.
Of use in your *gardens*, he likewise may be,
For his clattering bones, when they're hang'd on a
tree,

May frighten the birds beyond *maukin* or *snapper*,
This caution alone you must take, that your clapper
Inform him no secret, for fear he's so *thin*
That people may read it quite through his *skin*.

Q. Ye wise and most delightful too,
I'll spend this voice in cries,
In tears I'll waste these eyes,
Unless I am reliev'd by you.

I love, but dare n't let it be known,
Who can like me complain,
To love and love in vain !
My love a kind of dream is grown.

Fear, anger, hope, give all your aid,
This tyrant drive from me ;
If your society

Can do't, for you my pray'rs are made ?

A. Observe well all the swains you see,
Perhaps you soon will find,
For shape, for face, for mind,
A nobler swain, by far than he.

Thus you your flame may smother,
If ev'ry grace and air,
You 'mpartially compare,
And by one heat, drive out another.

Q. In the bible we meet with this expression, wine
that cheareth the heart of God and men : Pray,
how can wine chear the heart of God ?

A. Princes and magistrates are styled Gods in scrip-
ture, agreeable to that passage in the Psalmist, *I said*

ye are Gods, and ye are all the children of the most High: And to this very passage our Saviour has recourse: Is it not written in your law, I said ye are Gods?

Q. The prophet Ezekiel, chap. i. gives us an account of a vision of four living creatures. They had the likeness of a man, ver. 5. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side; they four had also the face of an eagle, ver. 10. There were also four wheels of one likeness, and their appearance and their work was as it were a wheel in the middle of a wheel, ver. 16. This vision is acknowledg'd to be a type of the Evangelists, and the subjects they write upon agreeable hereunto. The man's face is applied to St. Matthew, the lion to St. Mark, the ox to St. Luke, and the eagle to St. John. And the reason is obvious, that the symbols are adapted to them, not only from the beginning, but also from the whole tenour of their Gospels. Thus St. Matthew begins with his manhood, deriving his pedigree from Abraham. St. Mark acknowledges him a king, typify'd by the lion of Juda, Gen. xlix. ver. 9, 10. Juda is a lion's whelp, &c. The sceptre shall not depart from Juda, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be. And accordingly he begins with this glorious king's harbinger, his κήρυξ or ἄγγελος, who lion-like cries out Ἐτοιμάσατε τὴν ὁδὸν, &c. and thro' the whole does inform us, that that man who can do so great miracles must be more than a mere man, (Lord of all) and so concludes his Gospel with Christ's ascension. St. Luke begins with his priesthood, and therefore is typify'd by an ox or calf, the principal of their sacrifices. But above all. St. John soars high, and with an eagle's sight piercing the clouds, not only reaches his soul, but even his divinity. For tho' the others have given us an account of his body and carnal genealogy, none but St. John has told us Λόγος αὐτὸς ἐγένετο, The word was made flesh: which is the reason, as you may well observe, that he was so much admired by the Heathens. Agreeable to this interpretation

is

is what Lyra says, in Gloss. ord. sup. 1. P. Joan. In homine humanitas, in leone regnum, in vitulo sacerdotium, in aquila divinitatis sacramentum. And Ludolphus says, de vita Christi, Marcus in Evangelio suo intendit hominem, scil. Jesum, esse & fuisse virtutum dominum & imperatorem & regem omnium, And what is yet, observable, is, that tho' these differ in their writings about the office, yet like the four wheels, they all agree in the person, Jesus Christ.

A. Sir, as we think the objection you are pleas'd to make to our explication of the four symbols, a specimen of your ingenuity and learning; so we presume upon your candor, that you will not resent our endeavours to refute it. We therefore beg leave to propose the subsequent particulars.

1. The passage in *Ezekiel* is introduc'd with the representation of a *whirlwind from the north*; the usual language of the prophets, when they speak of the punishment of the *Jews* by the king of *Babylon*. But this is incompatible to the four Evangelists, who began in *Judea* to preach that Gospel which went forth as lightning from the East. And this is agreeable to those ancient prophecies concerning the Messiah, mentioned by *Josephus* and *Tacitus*, that some great person should come out of the East and rule the world; which the former as well as the latter (to curry favour, we may suppose) impiously applied to *Vespasian*, created Emperor in *Judea*.

2. The various circumstances of the four living creatures are circumstances of terror; and therefore very proper to decypher the destruction of the *Jews* by the northern monarch. But this is disagreeable to the nature of the four Evangelists, who were sent upon a pleasing errand, were embark'd in an amicable design, were employ'd in an alluring embassy, and discover'd the grateful engaging news of a friendly reconciliation with an offended God. Well therefore does *Esaias* prophesy, *how beautiful upon the mountains are the feet of him* (a senechdoche of one number for another) *that bringeth good tidings, that*

publisheth peace, that bringeth good tydings of good, that publisheth salvation, that saith unto Sion, thy God reigneth.

3. As there are several interpretations of the four living creatures, so that seems the best, which supposes them symbols of four principal angels, commissioned from above to assist the King of *Babylon* in the destruction of *Jerusalem*, and to chastise the *Jews* wherever they should flee. And the number *four* may not improbably allude, either to the four divisions of the camp of *Israel*, to represent their intire destruction : or to the four corners of the world, to signify that no distant refuge should be able to protect them from Almighty vengeance.

And the four living creatures specified point out the angels qualifications to discharge their office. For as a man is endowed with wisdom, a lion with courage, an ox with patience, an eagle with swiftness, so these endowments are indispensably necessary to those messengers of destruction.

4. Your exposition supposes the first symbol to be a man, ours an angel.

5. *St. Luke* is so far from beginning with his priesthood, that he begins with his regal office ; for the angel says to *Mary*, *He shall be called great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of David for ever, and of his kingdom there shall be no end.* And indeed we cannot see how the Evangelist could begin with his priesthood in an historical manner, since our Lord discharged his priestly office on the cross. But if you refer to the prophecy of *Zacharias*, the father of the Baptist, yet the priestly office is subsequent to the regal in the order of the narrative.

And whereas you say, that the miracles recorded by *St. Mark* speak our blessed Lord to be more than man, this no way distinguishes *St. Mark* from *St. Matthew*, since the former is allowed to be an epitomiser of the latter.

Q. Gentlemen, I doubt not but you have either seen or heard of an old fellow, who carries several monstrous foetus's in spirits, which he exposes to sight for a small matter, and not only affirms, but produces a certificate sign'd by many persons, that the said monsters were vomited out of his body at several distant times. He farther affirms, that he has now one in his body, which gnaws him continually, and causes him to eat as much as would suffice three or four good stomachs.

A. Without seeing the old fellow you speak of, or his monstrous foetus's, which we suppose to be human, we may be positive, that notwithstanding his affirmations and certificates, he is a cheat and an impostor, and that he is not like to find any credit, but with the most credulous and ignorant part of mankind: for as it is certain that no such monstrous productions can happen but where natural ones do, it is no less certain, that no human foetus can be generated in a man's stomach, where neither the material nor the efficient cause can be found. Some other small living creatures indeed may perhaps be hatched there, when we happen to swallow their eggs in our meat or drink; but we suppose no reasonable body will think, that the eggs out of which the human foetus's are produced, are liable to be so swallowed up.

Q. Gentlemen, a friend of mine constantly practiseth the cutting down ash-trees at a certain [only] critical minute in the year (which juncture he had from the late famous Van Helmont) that he also cuts out into small pocket-pieces, and gives gratis some thousands yearly for the general good, that indisputably have wrought great cures, and are deemed to sympathize with nature in all her deficiencies, as the stopping of bleeding either at nose or wounds, are repercussive and discutient in most swellings, aches, lameness, and pains; a sovereign balsam to strengthen the sight, and disperse rheums from the eyes: inwardly are reputed carminative and alexipharmic. In short, they have absolutely been beneficial in most distempers incident to body, both internal and external.

A. We

A. We are not altogether ignorant of the reputed virtues of the ashen-stick, or of the mighty curiosity in choosing a proper time to cut this wood; several agreeing that *Midsummer-day* is the time, either before sun-rising, or precisely at noon; others saying, between 11 and 12 at night; and others, that it is most effectually gather'd when *Sol* and *Luna* are in conjunction in *Aries*. But we have not as yet had any eye-witnesses of the famous exploits hereof: so that we shall beg leave to be better satisfied in its performances, before we pretend to account for it.

Q. Gentlemen, *I have observ'd that this year 1708, the English Church celebrated the Easter holy-days on the 4th of April, O. S. which is the 15th N. S. and the Roman Church on April 8, N. S. the Jews on the 5th N. S. so that there is but seven days difference between the two Churches, and ten days difference from the Jews to the Church of England. Now in the year following, 1709, I find that the English Church celebrates on the 24th of April, O. S. which is the 5th of May, N. S. the Roman on the 31 of March, N. S. the Jews on the 26th of March, N. S. so that the English Church differs five whole weeks from the Roman, and the Jews very near six weeks. I have a book in Italian, entitled Paschologia, which explains the reason of this difference: but I, not understanding Italian, would desire of you to let me know the reason of this difference?*

A. That you lye under a mistake, as to the difference you mention concerning the observation of *Easter* solemnity, will appear evident by the subsequent account.

In the early times of Christianity, the eastern and western churches differ'd about the time of celebrating *Easter*. The former followed the method of the *Jewish* Passover, and kept their *Easter* on the 14th day subsequent to the appearance of the moon: whence the famous controversy that ensued concerning it, was call'd quartodeciman. The latter defer'd the solemnity to the *Sunday* following, that our Lord's

resurrection might be commemorated on the same day of the week on which he rose. As therefore the eastern churches join'd issue with the *Jews*, so the difference observ'd by the western Churches could not exceed six days : for when the 14th day after the appearance of the moon fell upon a *Sunday*, the *Jews* and both the eastern and western Churches all three concurr'd.

But as there was a difference, tho' an inconsiderable one, between the eastern and western Churches, so they both vindicated their respective customs from Apostolical tradition ; and we see no reason why they both might not appeal to the genuine, tho' a differing tradition : for *St. Philip* and *St. John* might very reasonably, in so indifferent a matter, condescend to a compliance with the *Jewish* converts, who abounded in the *Lesser Asia*, where the rule of keeping *Easter* on the *Jewish* passover was principally observed. Whereas *St. Paul* and *St. Peter* might command it to be celebrated on the first day of the week, in such places where the number of *Jewish* converts were less considerable.

In the year 157. *Polycarpus* (Bishop of *Smyrna*) took a journey to *Rome*, in order to debate the matter with *Anicetus* (Bishop of *Rome*) and the chief prelates of the western church. But tho' each party retain'd their distinct customs, yet *Polycarp* and *Anicetus* received the sacrament together, as a token of their christian charity, and parted from each other in a very amicable manner.

In the year 196, the controversy was reviv'd with greater heat by *Victor* (then Bishop of *Rome*) a man of a different temper from his predecessor *Anicetus* : for he excommunicated all the *Asiatic* Churches for their non-compliance with the *Roman* custom. A prelude, as it were, to the after-encroachments of that imperious see. But as the *Asiatics* maintain'd their usage under the direction of *Polycrates* (Bishop of *Ephesus*) so it is to be fear'd a disunion had ensu'd, had not the synodical letter, writ by *Irenæus* (Bishop of *Lyons* in *Gaul*) prevented

vented (as we may reasonably suppose) the melancholy consequence.

In the year 325, when the famous *Nicene Council* (which was the first general council) was conven'd by *Constantine* the Great (a council consisting of 318 bishops, and many confessors, under *Hosius* of *Corduba* their president) this controversy was finally adjusted, and the observance of the *Roman* usage prescrib'd to all the churches of the world. And it was sure the most reasonable that this usage should obtain, since the *Asiatic* custom was probably (as is observ'd above) no other than a compliance with the peculiar circumstances of time and place.

And now you may easily observe, that the various circumstances of this relation make it highly improbable, that modern *Rome* should in this particular recede from the usage of ancient *Rome*.

Q. Your reason for the following proverb, viz. *Ramsay* the Rich?

A. This proverb takes its derivation from an abbey called *Ramsay*, which was accounted the *Cræsus* of all our *English* ones; for the revenues thence arising, according to the standard of those times, did amount to 7000 *l. per annum*, out of which there was a maintenance for sixty monks and their abbot; each monk receiving a hundred, and their abbot a thousand pounds a year. But after the dissolution of monasteries, the yearly revenue of this abbey was reduc'd to 1983 *l.* which discovers a very great difference in these estimations.

Q. Gentlemen, from country fellows,
Who sing old rose and burn the bellows,
A question comes——

Strephon in lustful blood all o'er
Lay with a damn'd infectious whore,
As he himself has since made known
To friends and quacks about the town;
For to his shame, with burning pains
He is perplex'd in's back and reins,

*With itching great to that degree,
 He cannot rest or easy be,
 And fears th' effect, lest dry infection
 Should prove his ruin in perfection.
 Now pray resolve us, wet or dry,
 Can the French pox be cur'd, we cry?*

*A. Strepson's alarm'd with groundless fears,
 The pox no such distinction bears;
 Those diff'ring terms which you repeat,
 To constitutions do relate;
 And therefore if 'tis thus you mean,
 Whether in habits dry and lean
 A pristine vigour e'er obtain'd?
 It is with difficulty gain'd.*

*Q. Whilst plagu'd with torments of a love-sick mind,
 No ease from fair Orinda's pride I find,
 To your learn'd oracle, fam'd Sirs, I fly,
 To solve the riddle of my destiny.
 When first we met, tho' then without design,
 My eyes on hers were fixt, and hers on mine,
 The darts that flew, soon kindled flames of love,
 And to improve 'em, ev'ry motion strove;
 Thus toucht we parted, but my evil star
 Directed me to tread the paths of war:
 When I was absent, she her thoughts confest,
 And to my friend for me esteem exprest:
 Soon I return'd (for Mars was not my trade,
 After I had the British camp survey'd.)
 And thus encourag'd did the nymph adore,
 And pity from her tender heart implore;
 She us'd all arts my passion to beguile,
 And seem'd on ev'ry word I said to smile;
 I thought my self of future joys secure,
 And for her sake did mighty pains endure:
 But on a sudden she grew cold and shy,
 And did with scorn her former vows deny;
 Surpriz'd she left me in a furious luff,
 And said my fortune was not large enough.
 Then tell me, Sons of Phœbus, ought the fair,
 On this pretence to leave me in despair?*

And

*And must not conscience with her honour join,
'Gainst sordid interest to make her mine?*

Lycaster.

*A. Lovers in their own cause too partial are,
And oft misjudge the notions of the fair;
Wrest ev'ry look, and ev'ry smile believe
Design'd fresh hopes of victory to give:
But if the nymph has bid the swain rely
On promis'd bliss, more than the language of the eye;
Or in particular, her favours shown,
Which ought to be to none but lovers known;
And he ne'er forfeited his property,
By indiscretion or inconstancy:
Conscience engages her to promise past,
And honour will oblige her in the last.*

*Q. Of my abode within sight,
Stands by day and by night,
A young lady so charming a creature;
All the Gods did combine
For to make her thus shine,
And excel all her sex in her feature.
Now tell me, I pray,
What your fraternity say,
And how I may speedily move her;
And know the just reason,
Why my love's out of season,
And I can't her flame to me discover?*

*A. Since all day and night,
She stands in your sight,
A statue she surely must be;
Get Pigmalion's pray'r
To soften the fair,
And your fortune you'll suddenly see.*

*Q. I would willingly make choice of a person to my
wife, with whom I might rationally expect to pass away
my time with much satisfaction and ease: I have two
persons offered me, equal in age, fortune, and beauty; the
one is what we call good-humour'd, and every way fit for
œconomical affairs; the other very religious, but of no parts*

for managing domestic affairs. Now I desire to know which I may venture to make my wife?

A. As we gather from the Antithesis, that the good humour'd Lady has no great relish of Religion, so we would advise you to marry neither of them. Oeconomical discretion is one of the necessary ingredients that go to the composure of a female consort; and be a woman never so piously addicted, so religiously inclined, yet without a due mixture of prudential conduct, she cannot tell how effectually to instill the same commendable principles into her tender children, to form their practice agreeable to her own, to order their conversation aright, and train them up in the nurture and admonition of the Lord. And as their civil as well as religious behaviour claims a just regard, as their temporal as well as spiritual provision demands a share, tho' not an equal one, so here the pious, but imprudent, mother is utterly at a loss; she often exposes her family to the derision of the world, and sometimes so manages the things of this present life, as to have a fatal influence on better things to come.

And yet who would choose a consort who will not be a sharer in his devotions as well as in his goods; with whom he cannot go hand in hand in the service of his Maker; who will forbid him to cry out with a pious *Jeshua*, *as for me and my house, we will serve the Lord?* who will choose a consort who will not allow him to allude to the joyful Psalmist, *I was glad when she said unto me, we will go into the house of the Lord?* whose negligence in her duty may not suffer him to depend with so well-grounded an assurance, that he shall at least have a comfortable competence, tho' riches and plenteousness may not be in his house.

Use therefore a cautious industry (for so weighty a concern deserves it) in the choice of such a wife, in whom piety and prudence meet together, in whom religion and discretion kiss each other.

But since a wife, as well as *children* is a blessing that cometh of the Lord, address your self to heaven in so momentous an Affair; petition the Maker, the
uniter

uniter of hearts, and expect a consort endow'd with such lovely qualities; expect her from that generous benefactor, who is the *giver of every good and perfect gift*. Say with *Eliezer*, with *Abraham's* servant on the like occasion, namely, when he sought a wife for his master's son, *Lord, send me good speed this day*.

But be sure to qualify yourself for so desirable a blessing, to become a subject worthy so extraordinary a favour. For to have a prudent, a religious wife, and in consequence of that, to have dutiful, to have hopeful children; to expect so unrival'd a felicity, is sure presumptuous in any one but him whose piety has made him a favourite of Heaven; for *thus shall the man be blest that feareth the Lord*.

Q. Why is a man said, when he speaks at random, to talk like an apothecary?

A. We take the original thereof to be a common error among the vulgar; who, when an apothecary endeavours to express himself properly, and uses some terms of art, are generally at a loss to understand him; and then to hide the defects of their own capacities, immediately declare his discourse to be random, and altogether foreign to the purpose, when, perhaps, only foreign to their apprehensions.

Q. Was there ever any such thing as giants?

A. Some indeed very strenuously contend, that the notion of giants is a mere chimera, and fit only to be us'd as a bugbear to frighten children: But we beg those Gentlemen pardon, if we are willing to be so credulous as to entertain so chimerical a notion. Our own age has produc'd some persons of a very uncommon size; and pray where is the absurdity of supposing a race of men of even a more gigantic stature? The very learned *Huetius*, in his *questiones Algetanæ*, has furnish'd us with giants from every country in the world. The ancient Poets flourish upon the unusual stature of some portentous men. And *Homer* tells us, That the corps of *Tityus* lay stretcht upon nine acres of land. But tho' the Poets must not be taken for Historians, since where they do not forge, they yet hyperbolize; we are yet ready to per-

suade our selves, that they found their poetical descriptions concerning this, as it is evident they do concerning many other subjects, upon traditionary accounts of former giants. And as *Antæus* was a mighty subject with the Poets, so *Plutarch* (a judicious, a grave Historian) acquaints us, that when *Sertorius* (that politick Roman, who so often put *Pompey* to the nonplus) was in *Spain*, the corps of that prodigious giant were found, and prov'd to be of a stature not unequal to the poetical descriptions of him. And tho' that it was *Antæus* should be suppos'd to be a mistaken point, it yet equally proves the notion we are upon.

As it is the wisdom of prudence to use variety of methods to accomplish its designs, so why might it not, in those early times, raise up a progeny of giants to chastise their wicked neighbours, to insult a punishable people, to be a terrible scourge in the hands of the Almighty?

But they who believe the Scriptures (and O that none of our countrymen were chargeable with infidelity!) can't choose but yield a full assent to so uncontroversible a truth. In *Gen. vi. 4.* we read that *there were giants in the earth in those days.* But tho' the original primarily imports a *giant*, and we are therefore of opinion that their extravagant stature is included in the word, yet since it is of equivocal importance, and therefore is by some translated *Men of violence*, we shall not urge the passage to those who are of a different persuasion. In *Deut. iii. 13.* we read *Baschan was called a land of giants*: But since what we translate *giants* may be no other than a proper name, and therefore may be translated *Rephaims*, we shall not insist upon this neither; tho' yet we must observe, that as many proper names derive their original from appellatives, so the inhabitants of *Baschan* might have taken their name from their gigantick stature. In *Deut. ii. 11.* we are told that the *Emims* were counted giants: Now since a distinct proper name is added, some would be ready with assurance to conclude, that the word *giants* must of necessity be an appellative.

But

But we shall not difsemble the proposal of a learned man, who says that the *Emims* might have been also *Rephaims*, but called *Emims* by the *Moabites*, to distinguish them from other *Rephaims*.

But to pass from probable conclusions and corroborating circumstances, to absolute, to undoubted certainty, we need no more than appeal to *Numb. xiii. 32, 33. And all the people which we saw in it (Canaan) were of great stature; and there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.* And indeed it was the affrighting stature of the giantick *Canaanites*, that so discourag'd the fainting *Israelites*, that they look'd upon them as an unconquerable people, as too strong for even heaven to cope with, as too formidable for the almighty conductor of their armies, as an over-match for the Lord of hosts.

Q *What is the soul?*

A. A created (to distinguish it from God) immaterial (to distinguish it from the body) thinking substance.

We might have added, imbodied, to distinguish it from Angels, had not this been an exclusion of the soul, while in a state of separation. But if it be enquired, how then a separate soul is distinguishable from an Angel, we answer, that, for ought we know, there may be no distinction.

Q *What proof have we of the soul's immortality, either from reason, or the nature of the thing?*

A. *Cicero*, tho' an heathen, pledged the antiquity and universality of his own persuasion, namely, that the soul is an immortal principle. Whence it may be fairly argu'd, that it must have a foundation in natural as well as revealed religion. To proceed therefore to the arguments deducible from reason.

1. We may gather the immortality of the soul, from our very desire of an immortal state. For tho' we must acknowledge, that the very principles of self-preservation, which we have in common with *the beasts that perish*, while implanted in creatures capable of reasoning, cannot be separated from a desire of

immortality, yet we may consider, that if we shall not enjoy that immortality we so earnestly pant after, we, tho' the noblest workmanship of the Almighty Artificer, *are of all creatures the most miserable*. For if the soul perisheth with the body, what has our Creator done, but tortur'd us with desires that shall never be satisfy'd ; rack'd us with wishes that have no foundation, and tantaliz'd reason with fruitless longings.

2. Can we think that God would raise us above other creatures, constitute us lords of the whole creation, put all things in subjection under our feet, endow us with exalted faculties, render us a transcript of his own perfections, and yet make our lives but, as it were, a span long, out-strip, wonderfully out-strip by our slaves and vassals ?

3. It no ways agrees with the moral attributes of God, that virtue should not be rewarded, that wickedness shou'd go unpunish'd. We must therefore recur to a future state, if we wou'd justify the goodness of our tender Father, wou'd clear the justice of our righteous Master, wou'd vindicate the providence of an almighty Governor.

4. The soul is of an immaterial substance, and therefore void of parts. But we have no other idea of perishing, than as it is a dissolution or separation of parts.

But tho' such arguments as these administred wonderful delight to the wiser heathens, yet that they are not sufficient for impotent, for feeble nature, we have a melancholy instance from a doubting *Socrates*. And therefore happy we, if we are but sensible of our happiness, that we enjoy the clear discoveries of that ever-to-be-valu'd Gospel, *which brings life and immortality to light*.

Q. The last chapter of Malachi, ver. 5th and 6th.

Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

I desire you to acquaint me who this Elijah was, the prophet speaks of ?

A. From

A. From this passage in the prophet the *Jews* were of opinion, that *Elijah* was appointed to descend from heaven, and usher in, as a glorious harbinger, the triumphant advent of the great, the august Messiah: from hence also some of the primitive fathers were persuaded, that *Elijah* would precede the second advent. But since you are desirous of being inform'd who it is that is couch'd under the person of *Elijah*, read from *verse* the 12th to *verse* the 18th of the first chapter of *St. Luke*; and there an angel from heaven will both acquaint you with the person, and explain the name. For as he describes the office of a fore-runner in a palpable allusion to this prophecy of *Malachi*, so he plainly intimates, that he was therefore prophetically styl'd *Elijah*, because he shou'd come *in the spirit and power of Elijah*. And if (not to take notice of less remarkable resemblances) we compare the behaviour of *John the Baptist* (for he is the person mention'd by the angel) to *Herod* the tyrant king, with the parallel behaviour of *Elijah* to a no less tyrannic *Abab*, we may say of *John*, he was an *Elijah*, we may say of *Elijah*, he was a *John*.

Hear also what the blessed Jesus, what the very Messiah, whose way he was to prepare before him; hear what even he vouchsafes to say concerning so renown'd a personage. For when his disciples said, *Why say the Scribes* (those expounders of the law and prophets, who deriv'd their notion from this place in *Malachi*) *that Elias must first come?* He made them this reply; *Elias is come already, (John the Baptist, who was a second Elias, has already gone before my face) and they knew him not, but have done unto him whatsoever they listed:* For *Herod* had beheaded *John* in prison. And so plain were these our Saviour's words, that the disciples, who were generally but slow of understanding, were not at a loss to know his meaning: For it is immediately subjoin'd; *then the disciples understood that he spake unto them of John the Baptist.*

*Q. I'm a fool I must own,
 Yet don't tell all the town,
 Tho' of late, Sir, Pilgarlick is marry'd :
 For many an one
 Like me's been undone
 When th'intention like mine has miscarry'd.
 She says that she's young,
 But I'm sure her curs'd tongue,
 Like Xantippe's, doth clack a rare bargain :
 For I'm sure she is old,
 And a damnable scold,
 Hard fate for poor innocent organ.
 She's as gray as a cat,
 Teeth as black as your hat,
 Her legs crooked are like a billet :
 Her mouth is so wide,
 That, tho' I've oft try'd,
 A three penny loaf will scarce fill it.
 Now, Sir, if you can,
 Pity me, foolish man,
 And extend your compassion if any :
 For having a creature,
 Who in every feature,
 In air and in shape's so like granny.
*A. Ah ! poor slave, as now ty'd
 To a Billingsgate bride,
 Take some comfort as well as compassion :
 Since advantage to you,
 From this cross may ensue,
 By promoting your mortification.**

Q. Gentlemen, it is well known to you, that at the crucifixion of our blessed Lord and Saviour, there was at the same time two malefactors, who receiv'd the like punishment ; whereas the one revil'd him, saying, Luke xxiii. 29. If thou be the Christ, save thy self, and us ; the other contrariwise rebuk'd his fellow-sufferer, saying, in the 40th verse, Dost not thou fear God, seeing thou art in the same condemnation ? and likewise said to Jesus in the 42d verse, Lord, remember me when thou comest into thy kingdom. Which
for

for his faith, he return'd him this answer, ver. 43. Verily I say unto thee, to day shalt thou be with me in paradise. *Whereas we are very evidently taught by the holy Scripture, that he was bury'd two days before his resurrection; as it appears Luke xiv. 7.*

A. As we have elsewhere observ'd, that those words of our blessed Lord may perhaps be intended of his Divinity, so we have observ'd withal, that his soul, immediate to its separation from the body, might take its flight to heaven (if heaven be design'd by Paradise) and return the third day from those blissful mansions, in order to be reunited to its forsaken intimate.

Q. Pray inform me, if it's possible for a soul once im-paradis'd in heaven, to return again to its body, and dwell again on this earth?

A. We must allow it possible, because it implies not a contradiction: But we cannot think it probable, that a gracious, a munificent Creator, who had admitted any of his creatures to the beatifick vision, to the blissful enjoyment of himself, to the raptures that must necessarily accrue to those *who see God and live*, should find it in his heart (unless for some extraordinary purposes inscrutable to man) to banish him so perfect a fruition, to remove him from so ravishing a presence, to remand him back to a valley of tears, and oblige him to cry out in his melancholy complaint, *Wo is me, that I am forc'd to dwell with Me-sech, and have my habitation among the tents of Kedar.*

Q. I was lately reading in the 8th chapter of St. Mark, where at the 10th, 11th, and 12th verses, I read the Pharisees demanded a sign of Christ, which was denied them. The query therefore is, what was the reason of their request and his denial?

A. In answer to the question, it is proper to observe, that the demand of the presumptuous Pharisees was not simply a sign, but a sign from heaven. And this sign from heaven was more perhaps than, probably, the sign of the Son of man coming in the clouds of heaven, represented in Daniel's prophecy, chap. vii.

ver. 13.

ver. 13, 14. for that the ancient *Jews* gather'd some particulars concerning the Messiah from that great Prophet (however the modern *Jews*, out of prejudice to Christianity, place him in no higher a class than that of their *αγιοι*, their holy, not inspired writers) is evident from a double instance; namely, in that from him they borrow'd the very word Messiah, (a name so customary with them at the time of our Lord's appearance in the flesh) and in that one of their countrymen (*Nehemiah* by name) 50 years before our Saviour's incarnation, ventur'd to affirm from *Daniel's* weeks, that the advent of the Messiah cou'd not be defer'd beyond 50 years. And that this was the sign demanded, may be farther concluded, in that our blessed Lord, a little before his death, promis'd the very sign requir'd, promis'd *to come in the clouds of heaven*, but in such a terrible, such an affrighting manner, as they should tremble to behold him in. And this promise he punctually perform'd, *before that generation was past away*, when he commission'd the destroying Angel to level *Jerusalem*, (that city of the great King) to level her with the ground, and *lay her honour in the dust*: When he usher'd in the sad catastrophe with such astonishing appearances, and sent forth such alarming presages of impending ruin, presages particularly enumerated by *Josephus*, their own historian.

But as *Daniel's* prophecy was the ground of the Pharisees request, so their unworthiness to be comply'd with was one of the reasons of our Lord's refusal. For they had seen many of his miracles, had been witnesses to his *mighty works*, had been authentically inform'd of such stupendious signs, as startled the gazing world, and yet *believed not*. Nay, infidelity, tacit infidelity, was the smallest of their crimes: They blacken'd spotless innocence; they traduc'd even him *who did no sin*, and blasphemously accus'd him of diabolical delusion. And did they deserve the grant of a particular sign, who had so ill reported of *his marvellous works*? Did they deserve to view him coming

in the clouds of *heaven*, who had accus'd him as confederate with *hell*? Did they deserve any favour from the son of God, who came on purpose to mock him, to insult him? for the text assures us, that they *began to question with him, seeking of him a sign from heaven, tempting him*. Signs and wonders are fit to be indulg'd to none, but such modest, such humble men, who are willing to believe, where reason will warrant their belief, who are open to conviction; who are ready to give up their assent to a well attested truth: And therefore it is, that we read of a certain people, that *he could do no mighty works among them, because of their unbelief?*

Q. Why the beating of a drum in an alehouse should turn their drink sour?

A. By raising a great commotion in the air, which being communicated to the liquor, causeth in it a new fermentation, and by that an exaltation of its tartarous parts, and a depression or dissipation of the spirituous.

Q. Why do painters paint death like a skeleton?

A. Since death can be no otherwise than hieroglyphically decypher'd, how can an invisible cause be more properly represented, than by a visible effect? And since it is the prerogative of death to change the beautiful, the comely body, into the grim deformity of an affrighting skeleton, what more significant to impress upon our minds a sensible idea of the King of terrors, to restrain the wantonness of our desires with a feeling apprehension of our mortality; to wean our affections; to take off our fondness from so frail, so perishing an enjoyment; to centre our provident concern in the industrious culture of our immortal part, in the daily, in the constant improvement of our souls?

Q. It is often seen that men receive great wounds, contusions, &c. and yet live; when on the other hand, a scratch of pin, prick of a thorn, or such like trifle, many times proves mortal. Pray, give your opinion, how such little inconsiderable accidents are so dangerous in the consequence.

A. Such

A. Such consequences are mostly owing to an ill habit of body, wherein the blood and humours are so extremely vitiated, that instead of being balsamic, they prove corrosive, whence a trivial malady often degenerates into a fatal evil.

Q. *Why do the ashes of Scotch coal burn whiter than those of our coal?*

A. Because the *Scotch* coal is endued with more sulphur, and less earthy and watery particles than your other coal.

Q. *I desire to know the reason, why the urine is salt?*

A. Urine receives its saline quality from the saline particles of food eaten, which, thro' the natural heat, and concoction of the bowels, are exalted even to a volatility.

Q. *It was always my opinion, that the greatest happiness human life was capable of, was where two virtuous persons contracted such a friendship as that they might truly be accounted two bodies actuated by one soul. To enlarge upon the character or conveniences of such a friendship, is both needless to you, and foreign to my purpose; but I desire your judgments, whether it be possible for the distinctions of superiority, &c. command or obey, to be compatible with such a friendship; or whether it can be maintained with more than one person at a time?*

A. The chief purport of your question (by those terms *command* and *obey*) appears to be whether a real friendship can be maintained in a marriage-state; to which we answer, with the learned *Dr. Taylor*, that marriage is the queen of friendships, and the measure of all others, there being a communication of all which can be communicated by friendship. It is made sacred by vows and love, by bodies and souls, by religion, by laws, by common counsels and common fortunes. As for the terms of *command* and *obey*, they being suitable to the nature and dispositions of the two sexes, they are so far from derogating from *friendship*, that they rather give many opportunities to express love and tenderness to each other. In the man, by a relaxation of his authority; and in
the

the woman, by a ready submission beyond his injunctions: And whereas some object, that the fair sex are not capable of secrecy and constancy, history affords as noble examples of the fair in both, as we can boast of. What nobleness was in that Lady, who suck'd the poisonous purulent matter, from the wound of our brave Prince in the holy Land, when an *assassine* had pierc'd him with a venom'd arrow? What a glorious example of retaining counsel was *Porcia*, who being fearful of the weakness of her sex, stab'd her self into the thigh, to try how she could bear pain; and then gently chid her *Brutus*, for not daring to trust her, when she could bear so much? We cou'd instance in many more. As to that part of your question, whether a friendship can be maintain'd with more than one at a time, we answer, a friendship in the most abstracted sense, can be maintain'd but with one. For as soon as I have made such a friend, he commands all I have in the world; so I have nothing left to be at the disposition of a third person.

Q. *May a gelding be properly call'd a horse?*

A. Yes doubtless, as properly as an eunuch may be call'd a man.

Q. *I have kept company with a young woman this half year, designing to make her my wife, and she hath given her consent; but I fear she doth not really love me, because when I am in company with her, and a near relation of hers, who knows the suit from the beginning, she seems strange; and if I kiss her, immediately she wipes her lips, but is not willing I should see her; if I ask her concerning matrimony, she is always free?*

A. Alas, poor Gentleman! Let not the abundance of your love be the occasion of such surmises. Modesty is the peculiar attribute of the female sex, and if any be divested of it, she may then properly be said to degenerate from the same: And this we take to be the grounds of your intimations, and the invalid cause of your rash complaint. Blame not then your fair one, if she give you some tokens of her natural endowments.

endowments, or if she receive your favours with a willing indifference, like that of the poet.

*Dum fragrantia detorquet ad oscula
Cervicem, aut facili sævitia negat,
Quæ poscente magis gaudeat eripi,
Interdum rapere occupet.*

When she's to balmy kisses prone,
Or with a fictitious frown denies,
Or sometimes joys to snatch the prize
Which she thro' force would have her own.

*Q. Offspring of Phœbus, in whose ev'ry line
Immortal wit and solid learning shine,
How shall I (as I ought) your fame display,
And in what terms my grateful tribute pay?
Accept my thanks (for they alone are left)
Wretch that I am! of all things else bereft.
E'er I've discharg'd the debt I ow'd before,
I once again seek to augment the score,
And bankrupt-like am come to borrow more.
A while your pleasing numbers charm my soul,
And all her passions all her cares controul;
But,—at the murtherer's sight my pains return,
And oh! again in hopeless fires I burn;
Love's secret poison glides thro' ev'ry vein,
And reason faintly does her sway maintain;
My passions mutinous and headstrong grow,
And loudly threaten to admit the foe.*

*Then sacred bards,———
If my repose or happiness you prize,
Haste, quickly haste, and pour in fresh supplies,
Yet once again exert your pow'rful art,
And by strong reason's rules reclaim my wav'ring heart;
Pity my frailties, and my faults forget,
And break the dang'rous snares with which I am beset.*

*A. Shall creatures destitute of reason shun
Those accidents by which they've been undone.
And shall Clorinda, fraught with wondrous sense,
Treble the shame, by doubling the offence!
To fall is human, and relenting heav'n
Implor'd, lost innocence may reinstate again;*

But

But to repeat a crime, *degrades* our kind,
 Sullies the body, and dethrones the mind.
 Such who from sensual thoughts their measures take,
 And only *dream*, e'en when they're most *awake* ;
 Black spots in their *dark* lives can ne'er surprize,
 Nor can they *fall*, who ne'er had pow'r to *rise*.
 But if *Clorinda* from her *tow'ring* flight,
 In wit and *sense*, from her prodigious height ;
 If she shall sink from her *enlighten'd* sphere,
 A second *fall* of *Angels* we may fear ;
 A spot upon so bright a soul will show
Conspicuous to the gazing world below ;
 Oh ! dread a *second fall*, lest ne'er again
 Your lustre be restor'd, nor reconcil'd to heav'n.

Q. *Divine Apollo, tell me why*
The cranes, when o'er the sea they fly,
Within their throats do carry sand,
And not when on the earth they stand?
And why, when sleep does them possess,
They in their claws a stone caress?

A. Would you a true solution gain,
 Or reasons for these rhimes obtain,
 Vouchers produce, and good ones too,
 For this your *ipse dixit* will not do.

Q. Tell me, dear cruel youth, O ! tell me, why
 You strove to wound me by your late reply?
 With keenest satyr sought to pierce my heart,
 Methinks, you rather cordials should impart :
 Is't not enough to flee my too fond arms,
 Now you have gain'd a conquest by your charms ?
 Is't not enough to captivate my soul,
 Wherein those strong tumultuous passions roll,
 Of love, of hope, of fear? Unhappy maid,
 Whose pow'rful love her weakness has betray'd.
 Don't pierce a virgin's breast, who does adore
 Your grateful name more than she did before.
 No more thus persecute a vanquish'd fair,
 By lines that cut too deep for her to bear.
 If Theodora writes refined lays,
 'Tis by the influence of your brighter rays:
 But the reverse

Disset

*Dispel those clouds that hover o'er my head,
That I might re-enjoy that peace that's fled;
And then the pleasant task I shall fulfil,
And name my darling with a ready will.*

A. Will *Theodora's* cruelty exact,
So many slaves be kept upon the rack,
Whilst she takes pleasures, which to its keenest darts,
To strike deep wounds in their retentive hearts?
The most tyrannic of your sex aspire,
One conquest only at one time to acquire:
But you, by your mysterious wit and sense,
Keep several at once in dark suspense.
Dissolve the charm, and point out by your eye,
Which must the happy be, and which must die.

Q. Kind British bards resolve me this,
Why fear does people cause to piss?

A. It is because the nerves through fear,
A kind of resolution bear:
The sphincter hence invalid grows,
And from the bladder urine flows.

Q. With all submission I accost your shrine,
Who are so deep and learnedly divine,
In your kind precepts darting in each line:
Extend your wonted kindness to a swain,
And give him ease of his tormenting pain,
Love's the disease; my dearest Sylvia, Oh!
Tho' more I love her colder she doth grow.
When I advance unto her fairest-self,
She presently turns tail, and calls me elf,
And sundry other names too mean to tell,
Came out of Sylvia's mouth to one that loves so well.
'S impossible to think how vain I strive,
To gain one word of love to let me live.
I sigh, I mourn, look pale, nay almost die,
But still her heart no pity doth descry.
Tell me then dire portenters how to gain
My dearest Sylvia, and remove my pain?

A. If you must doat, choose some deserving she,
Who knows to value your sincerity;

Whose tender breast may an *Asylum* prove
 To all your cares, and render love for love,
 Not *Sylvia*-like to treat you with disdain,
 But with good manners sooth your am'rous pain.
 To talk of dying for so vile a fair,
 Shews that you're lost to reason ; ah ! beware,
 How you forsake that glorious guide divine,
 To offer incense at a female shrine,
 But if you must for dearest *Sylvia* burn,
 Disguise your grief, nor let her see you mourn ;
 For if you seem to stoop, she'll treat you still with
 scorn. }

Women by art and nature both are fly
 When we address, but follow when we fly.

Q. In the 22d verse of the 5th chap. of St. Matthew, we read thus : But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment ; and whosoever shall say to his brother, *Racha*, shall be in danger of the counsel ; but whosoever shall say, Thou fool, shall be in danger of hell-fire. *Pray explain this verse.*

A. It is observ'd, that the Jews had three distinct courts of justice. The lowest consisted of three men, and resembled a bench of justices with us. The next was compos'd of twenty three, and might be compar'd to our Queen's-bench. The highest call'd the great Sanhedrim, was made up of seventy, and bore analogy to our Parliament. Several learned men are of opinion, that this threefold gradation of our blessed Lord's refers to those three distinct courts of justice. But we cannot see how the Sanhedrim could be represented under the expression of hell-fire.

Racha is a word of *Hebrew* original, and signifies a vain, idle, pitiful worthless fellow. But as *fool* in the Scripture notion of the word imports a prophane wicked wretch, so it is a word of greater contumely than *Racha*.

As he, who is only inwardly angry with his brother without a cause, cannot come under the correction of the Magistrate, who is not privy to the conceptions of his

his mind ; so by *judgment* we understand the judgment or anger of that God who is a *searcher of the heart*. But if a man proceed from angry thoughts to reproachful language, such as the calling of his brother (or what is all one, any of his fellow creatures, for we are all brethren) *Racha*, he shall be in danger of the counsel ; that is, such contumelious usage (to allude to Job) *is an heinous crime, yet it is an iniquity to be punished by the judges*. But if he advance (out of malice and revenge, as we must suppose also in the preceding case) to the highest degree of contumely, to that slanderous reproach of *thou fool*, the penalty inflicted by the counsel will be the smallest of his punishment ; for he will be more particularly subject to the vengeance of eternal fire.

How different is this passage (as is observ'd by Dr. Hammond) from Homer's morals in the case before us ? who introduces the goddess *Minerwa* forbidding indeed *Achilles* to draw his sword so fight his antagonist *Agamemnon*, but giving him permission to rail and slander as he pleas'd. But our Lord (so pure, so refin'd is his system of morality) commands us not only to forbear all manner of contumelious language, but also to restrain the very motions of the heart, out of the abundance of which the mouth speaketh.

Q. Whether the receiving the Lord's Supper be absolutely necessary to salvation, to those who are of an age to partake of it ?

A. The Apostle says, we must bring every thought into captivity to the obedience of Christ. How much more must our actions be conformable to his holy laws, to his divine commandments ? And yet our attendance on the holy Eucharist, is what he proposes to us under the authority of a peremptory command, *do this in remembrance of me*. While then we stand indictable of a noncompliance with so indispensable an injunction, we unhappily come under that sarcastical reprehension, *why call ye me Lord, Lord, and do not the thing that I command you ?* If we neglect the assembling our selves together, (as the manner of too many

many is) at the Lord's table, whatever formal confessions we may pretend to make, we do in effect disown our master, *deny the Lord that bought us*, and impiously cry out with the miscreants in the Gospel, *we will not have this man to reign over us*.

Is not ingratitude a heinous, a damning sin, and consequently gratitude necessary to salvation? And yet by neglecting the blessed sacrament we add baseness to disobedience, and ingratitude to rebellion. For is it not an unheard of instance of ingratitude to refuse to remember him, who in so wonderful a manner remembered us; to refuse to do so small a thing for him, who *has done such great things for us, whereof we rejoice*; to refuse to banquet with him, who fasted forty days for us; to refuse to eat bread and drink wine for his sake, who for our sakes had *gall to eat, and vinegar to drink*? From such a complication of disobedience and ingratitude, *good Lord, deliver us*.

In 1 Cor. x. 16. we read, *The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* From which passage it naturally follows, that the blessed consequences of our Saviour's sufferings, to wit, the overtures of grace, the remission of our sins, the opportunities of repentance, the assistance of the Holy Spirit; that they are all confin'd to the institution of so heavenly a repast. And if Christ has enacted a peculiar ordinance to bestow his favours by, can we expect to partake of them, tho' thus appropriated, while we neglect the proper conduits of conveyance? As well might *Naaman*, the Syrian leper, have been cur'd of his leprosy by washing in *Abana* or *Pharpar*, which he boasted to be better than all the rivers of *Israel*. He therefore did well at last to comply with the entreaties of his servants, and follow the directions of *Elisba*. For no sooner did he wash in the river *Jordan*, the river appointed by the prophet, but he was immediately clean. Come then to the blessed sacrament, frequently partake of that heavenly banquet, if ye would be cur'd of the

leprosy of sin, would be made whole, would wash and be clean.

Q. Whether a bird dies a natural death? I have for several years observed, that I never found in any place a bird dead, unless starved, or shot, or by some untimely death.

A. All living creatures conversant in this lower world are subject to a natural dissolution; and therefore birds are not exempt from the common lot. As their composition contains the principles of corruption, so what you seem willing to believe, cannot possibly be true upon any other foundation, than the preposterous supposition, that in all birds an untimely death prevents a natural. In such cases, the experience of one man is not sufficient to found a truth upon. For tho' you in the course of many years might never have found one such, yet it does not follow but that others might have found many. For a slight observation will furnish you with many instances of a resembling nature. But since you speak of some birds you met with that were starved, how do you know but that it might be a natural distemper, that so pall'd their appetite and weaken'd their stomach, that they could not eat, and therefore were reduc'd to so lean a condition before their expiration? You may consider too, that the birds which are kill'd are more ready to be met with than those which die a natural death, before which they may retire to obscure, and sometimes to impervious places. It's well known also to all that deal in birds, that many die of the pip, the rank, &c. tho' every way provided for with the greatest care.

Q. I desire you would teach me the etymology of your style in your paper of Friday the 17th of December, in the last side, first column, under the article of Leghorn, you say (inter alia) where there was a garrison, &c. Pray does not the particle there redound, where being immediately prefix'd? It is the opinion of several as well as my self, that the whole clause is nonsense by reason of that word: I desire at your leisure you would either convince me, as well

well as others, of my error, or confirm me in my opinion of yours.

A. If the word *there*, in the place alledg'd, were an adverb of place, we would allow the criticism to be good. But in that article it is no more than what grammarians call an expletive, and rhetoricians a pleonasm. Both which terms import a redundant or insignificant word. And this expletive is usually attendant on the verb substantive thro' all the tenses. And the propriety of the *English* tongue has so far adopted this pleonastical word, that in many instances it cannot be omitted. So that it is at once (a seeming paradox) both redundant and necessary too. We hope you will allow the following sentence to be no ways improper, *There was a time, when, &c.* Now you cannot but perceive, that the word *there* is no adverb of place, since the sentence speaks only of time, which is distinct from place.

Q. *In a morning, when I rise out of my bed, as soon as I am got upon my feet, I have a violent pain in my head, and a little giddiness, which does not last above a minute or two; I desire to know the cause?*

A. The cause of this your pain and giddiness, we take to be a great weakness of the brain and nervous stock, whence the motion of rising may cause a perturbation of the animal spirits, or quicken the motion of the blood for so small a time, in such a manner as to produce this disorder.

Q. *I have frequently observ'd, and have heard it affirm'd by several, nay, even grave-diggers, That the earth which is dug out of a grave will not fill it after the coffin is in, which, without dispute adds to the repletion of it.*

A. Notwithstanding this curious observation of yours and the grave-diggers, give us leave to doubt of the matter of fact, since it is so common to see the graves in every church-yard rais'd in proportion to the coffin within it.

Q. *There is a contest between the son and the son-in-law of a deceas'd Gentlewoman, which shall defray the charges of her funeral. They are of equal circumstances, &c.*

A. Their circumstances being equal, the son stands much more engag'd than the son-in law, both by duty and natural affection.

Q. Ye British youths, who all things undertake,
And well perform in love's mæandring paths,
Vouchsafe my question answer, such as may
Lust's fatal raging fire quite extinguish,
Yet gently fan the flames of chaste desire.

Whence is't, the perfect libertine in whom
The headstrong passions and wild appetites
Rule with alternate sway; reason dethron'd,
And conscience now no more? Whence is't, I say,
This man thus abandon'd, his end obtain'd,
His lustful heat in Chloe's arms asswag'd,
(So call the prostitute) instead of sense
Of obligation and esteem he looks
With hatred and contempt upon the fool, |
The fond deluded partner of his crime?
Whilst he who acts by reason's steady laws,
And makes religion's clearer light his guide,
Lies panting on the breast of his chaste fair,
Love and respect increasing in his soul.

A. The libertine, with brutal sense alone,
Affects the mercenary prostitute,
Which satiated, sinks into remorse,
Sour'd by reflection on polluted joy.
But chaster flames enervate delight,
And give a loose, uncheck'd by conscious guilt;
Whilst mingling souls absorb the flowing joys,
Dilated to unlimited extent.

The beauties of the mind these captivate,
Which stretch like their expanded origin,
In future worlds, assuring endless bliss:
The other's limited to frail decay,
Sicken and die, with the deficient cause.

Q. Tell me, bright God, (for thou, or none can'st tell,
The mystic powers, that in blest numbers dwell,
Thou their great nature know'st, nor is it fit
This noblest gem of thine own crown t'omit.)

*Tell me, from whence these heavenly charms arise,
Teach the dull world t'admire what they despise?*

*A. Since thus submissively you speak in rhyme,
Know that great power consists in true sublime:
By words well chose, and a just turn of thought,
The wond'rous charm, the mighty magic's wrought:
Which as it needs no ornaments to shine,
Commands respect, and speaks it self DIVINE.*

*Q. Tell me, Apollo, if you durst, Sir,
Why some love crumb, and others crust, Sir?
The reason why I send this query,
It is, because I can assure ye,
There is a family in this town, Sir,
That crust will not with them go down, Sir.
Send me, Apollo, if you can, Sir,
A civil, or a crusty answer.*

Yours, a subscriber.

*A. Why crust offensive proves to some, Sir,
Or why such most delight in crumb, Sir,
We hold the procatastic cause, Sir,
Is deficiency in their jaws, Sir:
Or else their teeth are like to break, Sir,
Or else their stomachs are but weak, Sir,
Or else they covet better fare, Sir,
Or else they do't to make you stare, Sir,*

*Q. We four do intend,
With proviso you'll lend
Us a few of bright Phœbus's brains,
To be undertakers,
As we are cuckold-makers,
Or else we must drop our high strains.
We four, when we muster
Our brains in a cluster,
Do seem so wonderful shallow,
That we should be willing
To venture ten shilling,
To purchase some more of Apollo.
Undertakers are as follow:*

A. 'Tis a sign you want brains,
(If your aim is at gains)

Thus to seek to improve them no more,
When 'tis known, what *wise-acres*
Set up *undertakers*,

Tho' *REMARKABLE* blockheads before.
You've heard more than once,
Of a notable dunce,

Who three times set up for an *author*,
Your purse too he'll quench,
When heated with pence,

And your goods with a *whimsical water*.

Q. Oh! tell me, (for 'tis you the doubt must clear) }
If love was meant a bliss, why sour'd by fear, }
Or damn'd to doubts we know not why nor where ; }
But if a curse on human race design'd,
Why is not man less fond, or heaven more kind ?

A. No joys are in themselves full and complete, }
But need their *contraries*, to make them *great*, }
And must be check'd, to make them more dilate : }
'Thus doubts and fears the future bliss refine,
As stars unvail'd with greater lustre shine.

Q. What should be the reason, that when I am at church, I should be so sleepy more than at another time ; and when I am at prayers, why I should have so many strange notions at that time, more than at another ? I do what I can to prevent these things, but can't.

A. As you propose two questions, so to the first we answer, that the cause of so unseasonable a drowsiness may not improbably proceed from your not being so sensibly affected with piety and devotion, as with either secular affairs, or matters of diversion. And tho' from your endeavours to prevent so lethargical a temper, you may be ready to rejoin, that you desire nothing more than to secure the important concernment of eternity, yet we beg leave to tell you, that to desire a thing, and to be sensibly affected with it, are not terms equivalent. Some, but pious persons, bitterly complain, that they are conscious of no ravishing delight, in what is to others the rapturous contem-

contemplation of *better things to come*. Now, that they are desirous of such a ravishing delight is evident from the complaint itself; that they enjoy not the object of their desire appears from the matter of the complaint.

The best way therefore to overcome the drowsiness you complain of, is to contemplate the *beauty of holiness*; to reflect upon that God, who is *fairer than the children of men*; to consider that Son of God, who is *full of grace and truth*; to meditate, frequently to meditate, on the beatific Vision, on that *fulnes of joy* which is in the *presence* of our heavenly Father, on *those rivers of pleasure, which are at his right hand for evermore*.

But if you are of a melancholy temper, that may probably render your endeavours ineffectual. And in case they do, you must look upon your successful enterprize, not as your sin but misfortune, and consequently make it the object, not of your concern but resignation.

The reason of your second query is the product of your first. For if you are not sensibly affected with your devotional employment, no wonder that every impertinent, every rambling thought should intrude itself. But if you shall have used your utmost endeavours to prevent it, without effect, you must rest contented under it, and depend upon the goodness of a gracious Master, that he will not impute it as a Sin, will not expect *To reap where he has not sown*.

Q. *I would fain know if it be a sin to die for love of one, and not let him know it?*

A. To choose rather to submit to the King of terrors, than suffer the object of our love to be acquainted with our weakness, it is not only a sin, but no less than that startling one of self-murder. The great the necessary law of self-preservation, indispensably obliges us to guard, to secure our lives, by all innocent, all warrantable methods. As therefore to suffer our selves to be destroyed, when capable of preventing it, or at least of endeavouring to prevent it, is

virtually to destroy our selves, so we should struggle to divest our selves of those three general fatal causes of so unfortunate an event, bashfulness (for it deserves not the name of modesty) pride, and obstinacy.

But since another question, which you sent with this, discovers you to be a woman, you may be ready to reply, that such a discovery of your love (for by that other, question, we perceive the case to be your own) is derogatory to the custom of the world, to the decorum observ'd by the female sex. To which we reply, that when such a particular decorum is inconsistent with the principles of religion, and interferes with a necessary duty, there is no indecorum in the violation of it. For if any thing be *lovely*; any thing *of good report*; if *there be any praise*, any decorum to allure us, it is sure a strict obedience to the laws of God. If therefore an unseasonable, a guilty bashfulness, shall prevail upon you to conceal your love, to the hazard of your life, as we have already pronounc'd you guilty of laying, in a manner, violent hands upon your self, so you incur also the additional guilt of disregarding that apostolical injunction, *Be not conformable to this world.*

Not but that we would advise you to be prudent too (tho' indeed, love and prudence are not inseparable companions) and endeavour such a method of discovery (and love, as well as necessity, is the mother of invention) as that the person, who has gain'd so unrival'd a possession of your heart, may not be sensible (tho' no part of the transaction must transgress the sacred boundaries of truth) that you were willing to let him know what a conquest he has made.

Q. From whence arise, or what may occasion those mighty pillars of water, commonly termed by the sailors, water-spouts, which ascend from the ocean, and spread themselves into the clouds?

A. Those pillars of water, not unfitly called by the sailors water-spouts, are occasioned by a great quantity of vapours arising suddenly from the bottom of the

the sea, thro' which they pass with that violence, that they often carry the water before them to a great height in the air, from whence afterwards it has been observ'd to fall again, as if it had been pour'd out of a bucket, even when the sky has been very clear. But how (will you say) can these vapours be produc'd from the bottom of the sea, and be forc'd thro' such a depth of water? to that we answer, that this must needs be the effect of some internal heat or fire contain'd in the bowels of the earth, on which the sea lyeth; and that there is such a fire, none can doubt, if he does but read that curious and wonderful relation of a new island lately form'd, not far from that of *Candia*.

Q. Pray tell me the meaning of an old proverb, I met with in latin authors, they say, when a man has bad luck, he has rid SEJAN's HORSE?

A. The same ungovernable fury, which provok'd the populace of Rome to tear in pieces the great SEJANUS, urg'd them to pull down and break a statue of his, which stood on horseback in the city: but the horse continuing entire, a certain whimsical poor fellow got astride, by way of Rhodomantado, which the MOB interpreting as a contempt of their proceedings beat his brains out with the broken pieces of the statue. And from that unlucky accident the proverb, you have mention'd, took its origin.

Q. I desire to know the reason, why, when a man hath been in love with a woman, and hath married another, he is more in love with the former than he was before?

A. Tho' you suppose the case to be general, yet it is not without exception: For sometimes the consideration, that we cannot possibly possess the object of our wishes, draws off our minds from what it is in vain to wish for, restrains our thoughts from what is without our reach, and forbids them to make excursions, where there is no magnetic centre of our hopes. But where a disappointment (as indeed it often does) rather increases than diminishes our de-

fire; the phenomenon proceeds from our natural inclinations to imitate our mother *Eve*, and long for the forbidden fruit. So worthless, so empty are all sublunary enjoyments, that the common observation is as true as common, That the possession of a desir'd object falls short of the expectation. As therefore the hopes of whatever we would obtain come nearer to the enjoyment of it, than the impossibility of obtaining it, which is the farthest remove from it; thence it may not improbably proceed, that the latter inflames us with greater intenseness of desire.

Q. I was lately taken with a violent bleeding at my nose, to that degree, that all persons, who then saw me, judged me to be a dead man, by reason of the great quantity of blood I lost; but after their opening a vein, it stopt. I desire to know the reason, why that blood which came from my nose, should be as good a colour as it is possible for blood to be; and that which came from my arm, on the contrary, as bad, though both came away at the same time?

A. Because the blood flowing from your nose, was emitted from some capillary vein or artery, whose capacities are fitted only for the finest of the blood: whilst the greater vessels, as those of the arm, jugulars, &c. are capable of containing the grosser as well as the purer, and always afford a mixture of the whole mass.

Q. Why are Welshmen call'd Taffies, and so often reproached with ridicule and contempt, when it's well known that country affords many learned and eminent men, and there is no country but affords a great many fools and blockheads?

A. *Welshmen* are call'd *Taffies* from the corruption of the word *David*, being the name of the tutelar saint of that country. And as the generality of the world is so delighted with novelties, and consequently averse to any thing of ancient date; so are the people of that country so commonly (but insipidly) ridicul'd, because they loyally persevere in the use of
their

their pristine customs and language, which is doubtless of very great antiquity.

Q. What is more unhappy than an ugly old maid?

A. It is possible for an handsom young maid to be more unhappy than an ugly old one. For happiness consists in our own ease and satisfaction, and not in the opinions of others. Therefore an ugly old maid, who thinks she neither looks old nor ugly, (and there be such) is more happy than an handsom young maid, who, not contented with the beauty nature hath given her, is continually trying to improve it by art (and there be such also.) But then, if by happiness you mean, what is the most real and perfect happiness (*viz. a clear conscience, void of offence towards God and man*) an ugly old maid has much the advantage of an handsom young one, as being free from those temptations the other is always liable to.

Q. Whence the derivation of the proverb, from HELL, HULL, and HALLIFAX, good Lord, deliver us?

A. The proverb is of modern origin, and owed its introduction to an order made by the magistrates of HULL and HALLIFAX, to *whip* all beggars out of the town, who came near them. This provok'd the suffering mortals to add HELL, to make the *third* to *two* alike detested places.

Q. Emelia's charming air, and conquering eyes,

My captivated heart to love betray'd,

Then nescient of my foe, six restless weeks

Forlorn I pass, astonish'd and amaz'd,

All hope of future happiness was lost :

As yet I knew not who she was, nor where

The center of my trembling thoughts was fix'd.

At length I saw ; (but oh ! the very thought

Sinks frighted nature to an ebb too low

By mortal to be born) bright as the sun,

But common as its light ; her charms she yields

To mortals base, for lust bestows on them

The bliss the brightest of our sex wou'd court.

*What shall I do? I to your altar bow
 An humble suppliant, instruct me then,
 How, from my anxious mind, I may remove
 These pains ineffable; for I as yet
 Cannot behold her charms without delight;
 But when I think a mind deprav'd beneath
 The charming Flow'r does lurk, hate does ensue,
 Tho' not so potent to eradicate
 Firm rooted love, and to restore my peace.*

*A. When heaven enrich'd our bodies with quick
 sense,
 And appetite, to taste the joys of life,
 It more enrich'd our bright capacious minds
 With reason to dilate or check those joys,
 In their own nature turbulent and wild,
 Tending to self-destruction, if not rul'd,
 Directed, and in limitations held:
 Let reason (as she ought) then bear the sway,
 She will inform you, that the prostitute,
 Tho' fair to sight, like gilded sepulchres,
 Contains within a loathsome scene of ruin;
 Which with contagion foul your body soon
 Will seize, and with remorse perplex your soul;
 Destroying those fantastic joys, with which
 You now indulge your thoughts, and in their room
 Will introduce grief, horror, and despair:
 Unhappy choice! but if in time you strive
 Against temptation, heav'n with fresh supplies
 Will aid you to a perfect victory.*

*Q. 'Tis done! at length the mighty conflict's o'er,
 The lovely traitor shall prevail no more,
 No more with treacherous arts invade my breast,
 Nor with neglected vows disturb my rest.
 His perjur'd accents I no more will hear,
 Nor to his sufferings lend a favouring ear:
 Far from the false deluding swain I'll go,
 Far from this dismal scene of fate and woe;
 In some obscure recess I'll shroud my shame,
 And to the listening winds my wrongs proclaim,*

*Where humble swains in peaceful cots reside,
Strangers to avarice, to lust, and pride,
To envy, malice, every vice beside ;
Where harmless sports their happy hours employ,
And no distracting cares their peace annoy ;
Where no inconstant, with ensnaring arts,
False oaths and vows, betrays unguarded hearts ;
Where innocence is not oppress'd by might,
Where pleasure crowns the day, and love the night.
Thither I'll fly, and there my crimes confess,
To heav'n's exalted court my pray'rs address ;
With penitential tears my guilt deplore,
And never, never, think of Strephon more.*

*A. Not any hero of a former age,
Nor greater now, which treads the modern stage,
Cou'd ever boast a victory like thine,
Nor trophies shew with equal lustre shine.
They who have conquer'd nations wild and rude,
Still by superior LOVE have been subdu'd :
The great, the wise, have truckled to his pow'r,
Their grandeur yielding to a soft amour.
In a triumphant shining chariot ride,
Thou who hast conquer'd him, who conquers all beside.
'Tis wisely done, now thou'rt securely great,
From fresh assaults, to make a safe retreat.
In rural joys, there let thy requiems flow,
Congratulated from above, and wonder'd at below.*

*Q. Harmonious youths, whose matchless numbers shine,
With charming eloquence in ev'ry line,
Tell me (for you, and none like you can tell)
Where the mysterious springs of nature dwell :
What secret force doth oft my eyes confine
On bright Clarinda's, tho' without design,
Whilst sympathizing glance returns from her's to mine.*

*A. Nature, like Nile, conceals her mystic head,
From secret springs, conspicuous channels spread ;
The latent causes still we seek in vain,
While visible the strange effects remain ;
Her unvail'd modesty we often prove,
Still find her somewhat dark, but quite obscure in love.*

Q. Alas !

*Q. Ahoo! masbeter Pollozw,
 From all naushons do follow,
 For dy braave graat Wysdoms and speeskees,
 Arrah joy be sho kind,
 Shome curement to find,
 For de damnable plague in my breeches.
 Dermot Owen Mat. Swinny,
 That consheited proud ninny,
 Did told me, that I should take glue,
 But a-top of my shoul,
 It did mauke me to houl,
 Tho' my tootzes I could hardly undo.
 Den dou whose wit never fails,
 To these pedic. inqumalis
 Put a shopt that dey grow no faster,
 Leasht by redentigrashon,
 Dey plague dy whole nashon,
 And dou be condemn'd ash impolster,*

Strut O Bracket.

*A. Alash! for poor Mac,
 Dy shorrow's ver graat,
 And by geud shaint Patrick's shoe-buckle
 We fear it vil quash
 Dy vit and courash,
 And mauke dy tall shtomack to trucle.
 But tauke dis advish,
 (Twill cure in a trish)
 Vid gun-powder rub dy shirt o'er,
 Dat's if dou hasht one,
 Den fire it, dey'll run,
 And ne'r mauke assaults any more.*

Q. If I freely bestow a seasonable kindness on my friend in his distress, but afterwards be reduced to a far lower condition than he is at present in : Query, whether it be lawful for him, in case he be in debt, to deliver me, by an act of charity, from the palpable danger of starving ?

A. In answer to the question, we may consider, 1st, That common equity makes it lawful for any debtor to deliver a mere stranger from so terrible an evil

evil as that of starving, provided it be no considerable disadvantage to his creditors: and, *2dly*, That a return of gratitude is little other than the payment of a debt; and that, tho' the kindness received were a voluntary donation, yet, in some respect, the generosity of the giver enhances the obligation. Whence it naturally follows, that tho' we are involv'd in debt, we may proceed farther in our kindness to a friend that has oblig'd us, than to a stranger, or a common acquaintance only.

Q. How do you reconcile St. Paul's recommendation of perpetual virginity to that command of God to Noah and his sons, increase and multiply?

A. We must freely own, that both Jews and Gentiles look'd upon themselves as under an obligation to increase and multiply their species. The former from the very precept you propose, thought it unlawful to continue in a virgin state beyond the age of twenty. Nay, they proceeded so far as to declare, that to remain unmarried longer than the forementioned time, virtually implied the sin of homicide. *Lycurgus* (that famous *Lacedæmonian* lawgiver) made it one of his laws, that batchelors after such an age should be forbid to be spectators of the publick games. *Plato* (that divine philosopher) pronounces the forementioned persons unworthy of any honour at all, tho' *St. Paul* in effect declares them to be worthy of double honour. We learn from one of *Martial's* epigrams, that in his time the father of three children was honour'd with a peculiar privilege, which was therefore call'd *Jus trium Liberorum*. But notwithstanding such authority, which we have been so free to own, those words to *Noah* and his sons are fairly reconcileable with *St. Paul's* advice. And this we shall evince by the subsequent particulars.

1. All words imperatively utter'd do not include the obligation of a command. As when a servant asks leave of his master to go abroad, and the master replies *go*; the word *go*, tho' in the imperative mood, does not imply a command, but a permission to go.

2. Those

2. Those words, *increase and multiply*, might, if absolutely taken, be no other than a form of blessing. And therefore their meaning might be no other than this, I will so prosper your endeavours to propagate your kind, as that ye shall increase and multiply. What therefore determines the words to the obligation of a command, is the speciality of the time in which they were pronounc'd, namely, when there were but eight persons in the world, and God design'd to people the earth by so inconsiderable a number. And this directs us to the meaning of St. Paul's advice, and shews us that it is temporary, and bears respect to the circumstances of time and place, to the then present condition of the *Roman* provinces, which were so plentifully inhabited, as to suffer no manner of inconvenience from the virginity of so very few, comparatively speaking, as he foreknew would be willing to follow his advice. If therefore we live in a country where the inhabitants are too scanty to make it flourish, or observe, that such numbers engage in a virgin-state, as in all probability will depopulate our country, we are under an obligation not to follow that counsel of St. Paul's, which, under such circumstances, has no manner of regard to us.

Some will have it, that St. Paul's recommendation of virginity respects only those times of persecution, agreeable to those words of our blessed Lord, concerning the destruction of *Jerusalem*, when the Christians were to flee to *Pella*, *Wo unto them that are with child, and to them that give suck in those days*. But tho' in some places he professedly alludes to those *perilous times*, yet elsewhere he has a plain regard to something else, when he says, *He that is unmarried cares for the things that belong to the Lord, how he may please the Lord*. And indeed the Christian institution recommends such instances of piety and devotion, of mortification and self-denial, as both Jews and Gentiles were generally unacquainted with; instances of an unusual dedication of our selves to heaven, tho' in
the

the case before us not matter of precept, but advice ; not indispensably necessary, but highly commendable, when under the restrictions specified above.

Q. In the key to the table of Easter, in the liturgy, we meet with the word Prime : What is the meaning of it ?

A. It signifies the epact of the moon, or the revolution of 19 years ; which for its excellency is called the prime or golden number. For 19 years contain all the various revolutions and configurations of the moon ; and therefore when that number of years is expired, the revolutions and configurations of the moon return in the same order as before.

Q. I am now, amongst many others, become an humble suitor to you, on behalf of a Gentleman, whose modesty would not permit him to draw his own picture. He is descended of an ancient and noble family, and is universally esteemed to have a very great share of natural parts, good learning, a liberal education, and a great deal of humanity, and other moral virtues. His person may pass, where there are not a jury of critics ; and besides, he is in a fair way of making a considerable figure in the world. But of all blessings, there is none he distinguishes himself upon more, than by being passionately in love with a Lady of a sweet temper, very agreeable, modest and virtuous ; and in a word, a Lady endu'd with all the graces of a woman, But, Gentlemen, the burden of the song lyes here ; as God has bless'd her with all these excellent endowments, both of body and mind, so has he likewise bestow'd on her a very plentiful fortune, far superiour to that of her admirer, who is very little indebted to that gipsy : And, on the whole matter, this one question will arise,

Whether the Gentleman, notwithstanding his inequality, may not, without the least censure of the most malignant spirit, make his humble court, or at least his complaint, to this fair Lady ; and especially, when 'tis considered, that nothing in the world was ever more dis-interested and purer than his affection for her ?

A. If the Lady's fortune be sufficient to maintain them both in a creditable manner, so that there be not a prospect of bringing her under unhappy circumstances ;

ces; and if the Gentleman disguises not his own circumstances to her, we think his attempt so far from giving just cause of censure, that it will not only be a reflection on his discretion, but perhaps also a Fault, to omit taking hold of an opportunity, which providence seems to offer him, for the restoring the grandeur of his family.

Q. Your opinion of cold, may I define it by a bare privation of heat?

A. The true definition of cold is, that it is a privation of a particular motion. For, as heat is nothing else than motion particularly modify'd, so cold is consequently a privation of that particular kind of motion.

Q. Who was the first inventor of paper?

A. There grows a kind of reed in the *Marshes* of EGYPT, call'd *Papyrus Nilotica*, of a stringy filamental substance: This the great *Egyptian* Monarch PHILADELPHUS, first contrived in a certain gummy water, dry'd 'em in the sun, which afterwards divided into sheets, were then call'd *Papyri*, from the reed which made 'em, and of *these* the famous library of PHILADELPHUS was compos'd originally.

Q. What was the original of the proverbial saying, As sure as GOD's in GLOUCESTERSHIRE?

A. When the *Romish* faith was universally receiv'd in *England*, *Gloucestershire* was, more than all the other counties, fill'd with convents, nunneries, and such like houses, dedicated to God's service; who, because his influence shone more brightly there than elsewhere, was imagin'd, by the common people, more immediately conversant with the men of *Gloucestershire* than other people.

Q. Can you give us a reason to believe you will continue your undertaking until it swells to the bulk of the Athenian oracle?

A. By setting forth to the world a far greater variety than they did: by continually mingling the profitable with the delightful: by carefully avoiding such gross errors they were sometimes guilty of, in point of divinity, and absurdities (now exploded) in point of

of *Philosophy*: By encomiums on *virtue*, and satyrical reflections on *vice* and *folly*: by avoiding *party-disputes*, and *nicking* the *humours* of the times, &c. we doubt not of swelling our undertaking to a far greater bulk than theirs, without danger of being suppress'd by *Church* or *State*.

Q. *The season of the year puts me in mind of asking you, whence came the custom of new-years gifts, and of choosing king and queen on Twelfth-day.*

A. It came originally from a custom of the *primitive Christians*, introduced in imitation of the *Eastern Kings*, who on that day presented many *costly gifts* to our *Saviour Christ*. Hence 'tis, that those who happen to be *king* and *queen* on *twelfth day*, formerly were us'd to make considerable presents to each other, and to entertain the company.

Q. *Most reverend sages, it is so indeed,
That they who are engag'd in marriage-bands,
Should no abstracted friendship hold besides?
To this I crave an answer, and yet more,
How I have disoblig'd you in my lines?
For when my applications I repeat,
To friends so good, and so genteel as you;
If no reply comes in your charming song,
I must conclude myself is in the wrong.*

A. In friendly offices of divers kinds,
A number may their several parts engage,
Firm and sincere: some by instructions apt,
By counsel and advice, absolve and ease
The doubts and fears attend precarious life;
(In these we friendly shall, with our best skill,
Assist all, which address our willing aid)
Some by their wealth may succour, some by strength
And courage rescue their friend's dearer life;
But where the friendship's firm, full, and complete,
All these concenter; and all lets controul,
Making of two, but one enlarged soul.

Q. *Some say that Apollo was heavenly wise,
And rightly foretold things to come:
Some say it was only a priest in disguise,
That cunningly play'd in his room.*

Some

*Some say it was witchcraft, and done by the Devil;
 So these kind of whims they maintain:
 Some say it was some prophetic Sybil,
 While others cry, Leger-de-main.
 Oraculum Delphi it is where I mean,
 Where Apollo, they say, did give answers,
 When he wittily cull'd (as I have seen)
 Not a few of our ancient great grandsirs.
 As Croesus for one, who to his own cost,
 With the Delphic Ænigma's was caught:
 When all his brave army he lost,
 With assurance of victory fraught.
 Which, if it be true, I shall willingly doubt,
 How you can your sonships gather:
 And from that you can scarce make it out,
 That e'er you came by such a father.
 Then your readers will wonder to see you such fools,
 To be impos'd on by such a false name,
 And you will be styl'd a parcel of fools,
 To play such an odd kind of game.
 I advise you, in order your credits to save,
 In your next your excuses to shew,
 And to let us see what good titles you have,
 That for future your worth we may know:
 If you can disprove what I to you send,
 And in those cross rhimings have writ;
 Then every one your choice will commend,
 And applaud your Delphian wit.
 A. Were the Delphic Apollo a Sybil defin'd,
 Or did priests in his temple reply,
 Were his notions of mere diabolical kind,
 Or did he on some wizard rely:
 Were he all these, or none, it does nothing relate,
 Or can tend to the present occasion:
 Were your judgment but sound, for a farther debate,
 You had never made this preparation.
 'Tis the British Apollo, whose arts we profess,
 Far surpassing the Delphic pretensions:
 And why him as our father we may not express,
 Don't appear from your weak reprehensions.*

But

But tho' you in such matters sagacious appear,
And your knowledge such wisdom displays,
Yet we'll promise, if you to your father will swear,
That we'll merrily vote you the Bays.

*Q. Who is Apollo? Where is Wit?
And what have you to say to it?*

*A. His being all the Bards rehearse,
And wit inhabits your reverse.*

*Q. I always thought it a Romantic tale,
That e'er Apollo would again reveal
Mysterious secrets hid in the dark womb
Of future time, and tell what is to come.
But now I find it true, and you his priest,
Ordain'd to give the wretched sure relief.
For you foretold dear Julia would observe,
My patient sufferings, and my grief regard,
And that in time the nymph my passion would reward;
That faithful Strephon would again return,
And friendship would with greater Lustre burn.
For the fond youth, and his beloved fair,
In friendship, love, and joy, have mutual share.
So that instead of losing of my friend,
I have another by his marriage gain'd.
Oh! that these pleasures might for ever last,
Which now revolving time has brought to pass.
My grateful thanks for your prophetic lays
I give, and would, if able, spread deserving praise.*

*A. The force of gratitude is great, 'tis true,
At once it praises and rewards us too.
Go on then, generous youth, enjoy those charms,
That ever spring from beauteous Julia's arms.
May faithful Strephon ever call thee friend,
And this augmented friendship have no end.
So shall thy just affections merit gain,
And so thy gen'rous patience happiness obtain.*

*Q. Your reply, learn'd Plœbeans, I look for e'er this,
To my query, concerning the doxies of Greece,
If by spells they can play such an ill-natur'd prank,
As t' enervate the stoutest of men quoad hanc;*

*I would not appear with impertinence rude,
But when more substantial demands don't intrude,
I then beg your godship no longer will falter,
But oblige with an answer, your slave*

Chelsea Knackerety.

Jemmy Salter.

A. All the Pranks which are practis'd by those
cruel Jilters,
Are neither performed by spells: nor by philters;
But by drugs of more force, to obtain their curst end,
Than e'er was conceiv'd by the subtle old fiend.
And therefore if *Jemmy* be in their sad case,
(Tho' we wou'd believe that his spouse has more
grace)

Ne'er ask of the de'el to release from those harms,
Since there be counter-drugs, which will prove counter-
charms.

Q. Genesis chap. 1st. verse 5th. *And God called the light day, and the darkness he called night: And the evening and the morning were the first day.* Now, pray Gentlemen inform me, at what hour in the evening does the day begin?

A. From the nature of the *Jewish* day, which was probably instituted by *Moses*, and from the regularity of that hour above any other hour, we may reasonably suppose, that the first day began in the place where Paradise afterwards stood; (for under different meridians, it must have been different parts of the day) at six in the evening.

Q. Will you be pleased to exhibit the nature of our Judge's coming; and whether he will appear with his cross, as he did to animate Constantine the Great.

A. Since nothing has a stronger influence on the practices of men (so deprav'd, so degenerate are they that fear, tho' a more ungenerous, a more ignoble passion, with greater efficacy prevails, than the tenderness of love;) since nothing more powerfully restrains our actions, than the august, than the awful manner of the second advent, the Scriptures are not wanting to describe the coming of our Lord, as the Judge of all the earth: To describe it in many of its
various

various circumstances : circumstances so terribly surprising, that those expressions may be pertinently applied, tho' intended of his manifestation in the flesh, *who may abide the day of his coming, and who shall stand, when he appeareth?*

In that amazing day all nature shall be alarm'd, *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat* ; that those words may, in a manner, be literally fulfill'd, *He shall come like a refiner's fire*. In that amazing day, *the sun shall be darken'd, the moon shall not give her light* ; and a worse than Egyptian darkness would overspread the dissolving universe, but that the flames of so dreadful a conflagration shall supply the room of those extinguish'd luminaries. In that amazing day we shall behold our crucify'd Redeemer, *coming in the clouds of heaven*, attended suitably to the majesty of an universal Judge ; *for the chariots of the Lord will be twenty thousand, even thousands of Angels* ; and God the Son will be among them more awfully resplendent, than was God the Father in the holy place of Sinai. Then the trumpet shall sound, and God, *even the most mighty God shall speak, and call the world from the rising up of the sun unto the going down of the same*. He shall call the heaven from above, and the earth, that he may judge his people. Then the very dead shall hear his voice, and mouldring dust obey the summons. Then shall be punctually fulfilled those memorable words, *all kings shall fall down before him ; all nations shall do him service*. Tho' some shall do it with uneasiness and reluctance, with horror and despair, yet all shall worship him. Then probably the cross will be exhibited in the most conspicuous manner ; exhibited as an ensign of the greatest honour ; that as under *Constantine* the Roman eagle submitted to the cross of Christ, so now, all the regal, all the imperial standards of the world, may make their submission to that unrival'd one. Then *Pilate* will startle to see the scene revert, to view his prisoner his judge ; but may yet expect a more upright sentence, than he himself pronounc'd ;

for Christ shall judge *the world in righteousness*. Then that unjust judge will sharply upbraid himself for shewing such regard to that reprehension of the Jews, *If thou let this man go, thou art not Cæsar's friend*; since those very Jews will now be ready to exclaim, *Behold, a greater than Cæsar is here*. When we shall have all appear'd *before the judgment-seat of Christ*; when the actions of our lives, the words of our mouths, and the meditations of our hearts shall have been laid open before him, *before whom we have to do*; when the great, the universal scrutiny shall be over, then the Judge shall say to the sheep on his right hand, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*; but to the goats on the left, *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels*. And when thus God shall have put all things under the feet of his Son, then shall the Son himself be subject to him, who put all things under him, that God may be all in all.

Q. Your speedy answer is desired by a subscriber, *Whether the sea be not the alone occasion of the ebbing and flowing of our Thames; or has the moon any influence on the Thames, so as to cause it to ebb and flow, without the inundation of the sea?*

A. The ebbing and flowing of the *Thames* proceed immediately from the inundation of the sea, but mediately from the influence of the moon upon that part of the ocean under the ecliptic, which is perpendicular under the meridian moon. And therefore the moon can have no immense influence upon the *Thames*, which is situate so many degrees from the northern tropic of *Cancer*, which the moon never passes.

Q. The two following improbabilities are told me by persons of very good credit, as eye-witnesses thereto, which makes me desirous to give you the trouble of enquiring therein, and to give a solution, or some probable reasons for them.

The first is, *A woman of about eighty years old, that bred several new teeth, and her old gray hairs falling off, a new brown head of hair grew in the place of it; the*
other

ether is of another woman, that after half an hour's putting on clean linen, there appear'd upon every part of it blew crosses, that remain'd upon it until wash'd out; and this always happened, notwithstanding she sometimes wore other folks linen as well as her own.

A. Of these two strange relations, the first seems to be the least improbable, or rather is the most probable, particularly as to the breeding of new teeth, since we have the like attested by several ancient and modern writers; but we will only mention a very remarkable instance of it, related in the Ephemerid. German. of the year. 1648. of a man a hundred and twenty years old, living at *Cleves* in 1666, who two years before had bred new teeth, not without great pains; and the same man said, that about that time, being at the *Hague*, he had seen there an Englishman two years older than him, who had told him, that being in his 118th year, he had likewise got a new set of teeth. This might induce one to think, that men are born with the seeds, or buds of more than two rows of teeth, but that few are of so strong a constitution, or live long enough to bring them to maturity, or perfection. We do not meet with so many instances of old gray hairs falling, and of brown growing in their stead, tho' *Paracelsus* boasted of a quintessence of baum, by which he pretended not only to work that happy change, but wholly to make old people young again.

As to the second relation, it looks indeed very improbable, and much like a Popish legend: but supposing it matter of fact, we may reasonably suspect it to have been only a trick of the woman, who perhaps might so paint her skin, that the linen being applied to it, would take and retain the same marks.

Q. Whence comes the proverb, As drunk as David's fow?

A. David Lloyd, a Welshman, kept an alehouse in the town of Hereford, and had a kind of monstrous fow, with six legs, which he shew'd to customers, as a valuable rarity.

This *David's* wife would often use to make her self quite drunk, and then lye down to sleep an hour or two, that she might qualify her self for the performance of her business. But one day the house was full, and she could find no other place to sleep in but the hog-sty, where her husband kept the sow above nam'd on clean straw, so she very orderly went in and fell asleep by her harmonious companion. But the sow no sooner found the door upon the jar, but out she slipt, and rambled to a considerable distance from the yard, in joy for her deliverance.

David had that day some relations come to see him, who had been against his marrying; and to give them an opinion of his prudent choice, he took occasion to inform 'em, he was sorry that his wife was then abroad, because he would have had 'em seen her. For (says *David*) surely never man was better match'd, or met with a more honest, sober wife than I am blest in.

They congratulated his good fortune, and were after a short time desired by *David*, to go see the greatest wonder of a sow, that ever had been heard of in the world. He led them to the hog-sty-door, and opening it to its full wideness, the first thing they saw was his good wife in such a posture and condition, as upon her starting up, and calling *David* HUSBAND, gave occasion for a hearty fit of laughter, and the proverb you have mention'd.

Q. There is a certain young Lady, who in beauty and wisdom, &c. is inferior to none (but I never had any conversation with her, only I hear others say, that she is extremely witty, &c.) This Lady and I go to the same church; I sit as it were behind her; but she, as I often perceive, turns her eyes upon me, which fixes a fancy in my mind, that she loves me very well, which I am importunate to know by you, when convenience gives leave?

A. Be not too hasty to entertain such fancies; for by the purport of your letter, we have much reason to believe you are mistaken. A beautiful young Lady and mistress of so great wisdom, wou'd be caution'd

thereby (had she really conceiv'd a passion for you) to conceal it till address, and not prostitute it by glances. Her casting her eyes upon you may be from another intent; perhaps only to feed this fancy in you for her own diversion, when amongst her associates. Of this we be may positive, that either you are mistaken in your caculation, or misinform'd in the character of her wit and wisdom.

Q. Why are some men more hairy than others?

A. The difference of men, in that respect, proceeds from the difference of constitutions, the hot and moist tempers always affording more hair than any other.

*Q. A thousand racks and deaths I feel,
Which art or danger can't conceal.*

*But that which most augments my pain,
Ah me!*

I love, alas!—but love—in vain.

*And more I'd tell,—but grief's so near in view,
Advanc'd to thought, but make 'em bleed a-new.*

*Oh then! dear happy youths, your candour show,
Let limpid streams of tender pity flow:*

Nor let me thus (neglected by your lyre)

In torture live, and in despair expire:

But teach a wretched fair one how t' obtain

Content, and dear lov'd happiness again.

A. Those racks and deaths wou'd strive in vain,

To give your tender bosom pain,

Did reason once your love controul:

But oh!

Your choice first guided tortures to your soul:

We might have help'd you, had you ask'd before,

But succours come too late, the war once o'er,

Oh! Lovely, lost, unthinking, captive FAIR,

Not only pity shall succeed thy pray'r.

But such advice as may lost peace restore,

And never give thee scope to languish more;

On barren ground, the sun wou'd vainly shine,

The fruitful soil alone shou'd feel such rays as thine.

Q. Ye quacks of the age,

Who appear on the stage,

*Twice a week with your packet,
 For those who do lack it,
 Well stor'd with advice for disasters :*

*Which packet contains
 Th' effects of your brains,
 Excelling pills, powders, or plaisters.
 So I'll tell you my grief,
 And beg your relief,
 Like the croaking of frogs,
 And the grunting of hogs :
 Then like claps of thunder,
 Which surprize me with wonder,
 I'm affrighted with noises so various :*

*Ah ! then, now or never,
 Your opinion deliver,
 For my health I'm afraid is precarious :
 Thus of late I'm seiz'd,
 And bitterly teaz'd,*

*With rumblings all o'er my Abdomen :
 Which makes such a clatter,
 And this is the matter,*

Now give your advice, or ye're no men.

*A. Some will say that 'tis wind,
 In your bowels confin'd ;
 Others think and aver
 Noxious humours lodge there,
 Which these noisy disorders engender :
 More may judge you thro' shaking
 In this your sad taking,
 French prophet, or some such pretender ;
 But, if lastly we may,
 Our opinion display ;
 'Tis the flux of your wit,
 That occasions this fit ;
 'Tis the volatile strains
 Of your exquisite brains,*

*Thus affects your whole corps thro' redundance :
 So a Sibylline breast,
 When with wonders oppress'd,
 Seems distracted, and raves thro' abundance.*

*Q. What joys, extatick joys possess my heart,
 What raptures are diffus'd through ev'ry part?
 Pleasures refin'd, my sprightly soul now move,
 To hear my dear enchanter own his love:
 Ravishing views it gives my mind, when I,
 With pleasure future scenes of bliss espy.
 Love now with transport rules within my breast,
 Before with mighty weights of grief oppress'd.
 Farewel all anxious cares, now I address
 My conquer'd conqu'ror with assur'd success.
 Are all Apollo's glorious offspring mine?
 Are those blest youths devoted to my shrine?
 A bliss too great, a blushing maid to crown,
 When that reward from one's too high renown:
 And must young Theodora now direct
 Her self to one, and the bright rest reject;
 Pardon her crime, who thinks she has engross'd
 More numerous charms than all the choir can boast;
 'Tis then o'ercome, wing'd with desire, I fly
 To his fair arms, who writ the last reply.*

Theodora.

*A. Fill'd with tumultuous joys, the youth we left,
 Almost of life, by too much life bereft;
 Whose mounting soul fair Theodora rais'd,
 By lines more easily admir'd than prais'd.
 Since the kind fair resolv'd to ease the pain,
 (Howe'er't might hap) o'th' next replying swain;
 Since equally each for the charmer burns,
 We've hopes, we now shall all be lov'd by turns.
 Chance threw the longing swain upon her breast,
 Chance equally may favour all the rest;
 If so propitious to our wishes she,
 Next Theodora shall our Goddess be,
 Then a new system to the world we'll show,
 Of love, e'er this, none e'er were blest to know;
 That he intire in a divided heart
 May reign, and like the soul himself exert,
 Be all in all, and all in ev'ry part.*

*Q. Apollo, Pray answer,
 That is, if you can; Sir,*

The question I'm about to propose :

If you please you may banter,

If you cannot answer,

Why drinking strong liquors should cause a red nose?

A. 'Tis the fumes of your wine

Make your bolisprit thus shine,

Which ascending the top of your cranium,

Nature healthfully throws,

On your prominent nose,

And proclaims you a jolly companion.

Q. If, Sirs, you can inform me quick,

Why the devil's call'd old-nick?

It being a sad affront, alas!

To my neighbour, Seignior Nicholas.

A. This for a proverb came to pass,

From an old subtle Nicholas,

The politician Matchiavel,

As cunning as the de'el of hell.

But if your neighbour can forbear,

To christen thus his son and heir,

He may (if he's so politic)

Escape distinction of old-nick.

Q. Our blessed Lord is frequently said to be both priest and sacrifice. I desire therefore to be inform'd in what respect he may be call'd a priest, since he slew not himself, as does a priest the sacrifice, but was violently put to death by his inhuman crucifiers?

*A. That our Lord was at once both priest and sacrifice, we learn from St. Paul himself, who tells us, that he offer'd up himself. And this he may very properly be said to do, in that his death, with respect indeed to the persecuting Jews, was sufficiently violent, but with regard to himself intirely voluntary. Hear what he says himself; *Therefore doth my Father love me, because I lay down my life, that I might take it again: No man taketh it from me; but I lay it down of my self: I have power to lay it down, and I have power to take it again.* If with desire, he had not desired to die for sinners, could he not have freely chosen, whether he wou'd have been made flesh, and dwelt among us?*

us ? But for this cause was he born, to this end came he into the world ; He fore-knew the various circumstances of his apprehension in the garden, and therefore could have deliver'd himself from the snare of the hunter ; but the cup which his Father gave him he was willing, exceeding willing, to drink it. When he was actually apprehended, and in the hands of his raging adversaries, thinkest thou that he cou'd not have prayed to his Father, and he would presently have given him more than twelve legions of Angels ? but how then should the Scriptures be fulfilled ; that THUS it should be ? Thus, because he himself had voluntarily determined so. When his enemies reviled him on the cross, *If he be the King of Israel, let him now come down from the cross*, he could have immediately come down to the confusion of those insulting wretches. But such was his love to us, that he thought it expedient, that one man should die for the people, and that the whole world perish not. And now, who shall lay any thing of constraint, any thing of compulsion to the charge of him, who made so voluntary an oblation of himself, and therefore was as properly a priest, as he was a sacrifice, a priest for ever after the order of Melchisedeck ?

Q. Pray inform me to the best of your knowledge, by what external and visible sign God, under the patriarchal dispensation, testified his acceptance, or refusal of their oblation ? For that he did give some intelligible signature, whereby they were ascertain'd either of his favour towards, or displeasure against them, is evident by Cain's being sensible, that God had respect unto Abel's sacrifice, and not unto his.

A. The Jews say, that God testified his approbation of Abel's offering, by fire from heaven ; but the late bishop of Ely more probably, by a stream of light, or flame from the SHECHINAH, or glorious presence of God, to whom it was offered, which burnt up his sacrifice. And as he observes, that what we translate, *the Lord had respect unto Abel and his offering*, Theodotion translated thus, Ἀπέβλεψεν ἐπὶ τὰς θυσίας Ἀβὲλ, καὶ ἀνέπεσσε, he look'd upon Abel's sacrifices, and set them

on fire. So he takes notice withal, that some ancient Fathers with St. *Jerom* approved that translation. And he confirms this very probable opinion from several instances in after times; as you may find in *Lev.* ix. 24. *Judges* vi. 21. 1 *Kings* xviii. 38. &c. 1 *Chron.* xxi. 26. 2 *Chron.* vii. 13. and it is observable, that the *Hebrew* word *לש* signifies both to *accept.* and to *reduce to ashes*, as acceptations of equivalent importance. Whence that passage in *Psalms* xx. 3. *Remember all thy offerings, and ACCEPT* (or consume to ashes) *thy burnt sacrifice.*

And as it was anciently observed, that the devil ever lov'd to be an ape, and to mimick his Maker; so the fore-mentioned prelate brings remarkable instances of diabolical delusions, in imitation of this ancient usage, from *Homer* and *Virgil*, those princes, the one of the *Greek*, the other of the *Latin* poets.

But we must observe, that God witness'd his acceptance of the sacrifices, and of the other acceptable actions of the pious Patriarchs, by a somewhat different procedure; the former (as is observ'd above) by a stream of light, or a flame from the SHECHINAH; the latter by the SHECHINAH itself; the SHECHINAH, which was very probably a glorious, a refulgent light; a light perhaps not unlike to that, which made its appearance to St. *Paul*; a light *above the brightness of the sun.* But this light which in part compos'd the SHECHINAH is supposed to have been accompanied with a numerous retinue of attending Angels.

Q. What is Snow?

A. Snow is vapours congealed by the cold in the upper regions of the air. Hence therefore is the reason, why snow is of so loose a contexture; namely, because it proceeds from thin and rarified vapours.

Q. What is the meaning of the phrase, To break Priscian's head; and whence came the expression?

A. *Priscian* was a learned Grammarian, who flourished at *Constantinople* in the year 525, he was so accurate in Grammar, that to speak false Latin in his company,

company, was as ungrateful to him as to break his head. And indeed it is even now customary with many, when very much offended at any proceedings of another, to cry out, I had rather you had broke my head.

Q. I am engag'd to a very beautiful young Lady, and have been these three months. I have often urg'd her to grant me that bliss, which a conjugal state affords; but she denies me, tho' she owns we are as lawfully man and wife as ever we can be in the sight of God. She cannot any ways distrust my receding from my promise, nor does she, since her jointure is settled, and every thing consummated with both friends consent. My arguments have prevail'd so far with her, that she has promis'd me the gratifying of my request, if you favour me with an affirmative answer. I beg of you to say yea or nay, as soon as possible, since I, as well as she, am resolv'd to obey your dictates in the most strict sense.

A. As sure as you think your selves, consider, many things happen between the lip and the cup. But should no prevention happen, and your request (as it is not) were lawful, what man that has any regard to his honour, would cuckold himself, and leave any person at liberty, without being able to bring any to account for it, to call his Lady——Since the Lady submits to our decision of the matter, we would believe, she does it in a full assurance, that we wou'd by no means allow it.

Q. I desire you'll inform me, why people's bones are more apt to break in frosty weather, and less apt to cure?

A. Because in such weather, the driness of the ambient air exsiccates the bones, and renders them more brittle than at other times; and the difficulty of cure proceeds from their want of due moisture to promote agglutination.

Q. 1. Whether selenites change their colour as the moon does her phases?

2d. Whether asterites kindle themselves, being expos'd to the rays of the sun?

3d. Whether gagates kindle in water, and extinguish themselves in oil?

Atb, Whether anthracides kindle their flames in water,
and deaden them in the fire?

A. These are the notions of *Pliny* and *Iffidorus*, and we look upon them to be altogether groundless and whimsical.

Q. Pray favour me with the several symptoms attending a consumption?

A. The chief signs then of a confirm'd consumption are, a very troublesom cough, a plentiful, thick, and sometimes discolour'd spittle, languishing and pinning of the whole body, loss of appetite, difficulty of breathing, thirst and fervent heat of the blood, nocturnal sweats, and an utter decay of the flesh, almost to the driness of a skeleton.

Q. I have for several years observ'd, nay, I have been an eye-witness to some young people (tho' 14 or 15 years of age) to eat sand, gravel, and clay, and several more such like things, yet could never apprehend what could be the inducement of it, they having neither a grateful smell nor taste.

A. This kind of appetite proceeds from a distemper of the stomach, or the vitiation of the acid therein, causing a desire of such unnatural food, and that to strange degree of longing, so as not to be satisfy'd without eating plentifully of the same.

Q. Thanks to my faithful friends, the British Bards,
Whose prudence, charity and kindness weigh,
Not all her wishes only, but our words,
And send them back adapted and refin'd,
Wou'd all who read, consider well the worth,
And by your genius cultivate their own,
The erring world might nicely be reclaim'd,
And vicious, thoughtless mortals grow both good and wise.

Something mysterious in your answer's couch'd,
Or else my judgment cannot reach your sense;
Was my complaint indulged or condemn'd?
Howe'er it be, encourag'd by the frank
And gen'rous promptness, to resolve our doubts,
I shall approach your shrine, for second thoughts;
If too much fondness for my friend may be,
Or criminal, or indiscreet, or vain.

A. As

A. As friendship is the most exalted bliss,
Which human nature can aspire to taste ;
And therefore most allures, and charms our souls,
And swallows up our yielding faculties,
Gilded with specious shews of innocence,
Of virtue, honour, and of gratitude ;
We therefore ought to be upon our guard,
Lest the temptation should confederate
With nature (of it self, too much inclin'd)
To yield the fort of reason, unadvised,
On articles precarious. Well observe
These precepts, and no danger shall attend.

When mingling souls augment the flowing joys,
And your indearments grown reciprocal,
With extacy confess the boundless bliss ;
Revolve then on the Author of them all,
Who form'd your soul capacious to retain,
And taste immense delights ; that he's the source,
To whose indulgence all those streams you owe :
Your praise and thanks first offer at his throne,
And raise your love subservient to that end ;
A true platonic passion then you've gain'd,
With nothing noxious, or injurious mixt.

Q. Now, at Apollo's feet I humbly lay
A cause, which will demand his keenest ray.
'Tis he, who kindly succours the distress'd,
Must heal the raging anguish of my breast,
Toss'd on the waves of irresistible love,
Yet ne'er the port of happiness can prove,
Fix'd on no single fair-one, nor can find
A nymph with charms superior to her kind.
All are, methinks, alike supremely bright,
The fair, the black, the brown, give equally delight.
Now if, for one ordain'd, I feel this pain,
Too long, alas ! I've sought the nymph in vain,
Let great Apollo then, produce the she,
To whom this unfix'd heart must constant be.
Should his own Daphne bear the powerful charms,
Like brave Eugene's unlimited alarms,
I'd storm the fort, and melt her in my arms.

A. What wou'd this errant-knight, whose lofty
 strain,
 Aspires to rival *De La Mancha's* vein ?
 Whose rambling genius nothing can content,
 But the inverting nature's government,
 To change the species of the beauteous race,
 And raise some form with more than human grace.
 Since nothing yet has such perfection shown,
 To merit him ; The fair, the black, the brown,
 Give equal joy, yet unconcern'd he views ;
 His mind so vain, it knows not where to choose ;
 But round the common scatters his desires,
 And cools his filthy streams in viler fires :
 But if divine *Apollo's* care you'd prove,
 Let honour's rules instruct you how to love :
 Bestow your generous warmth on one dear she,
 As 'tis ordain'd by a divine decree.
 Thus when you've learnt t'obey right reason's voice,
 Then *Phæbus* will direct you in your choice.

Q. *Gentlemen, these verses are made upon three Ladies, great friends ; they desire your opinion, which of them the author liked best, the matter being of consequence to them all.*

*May Cælia's bloom for ever last,
 And Cloe's wit increase,
 May Daphne still continue chaste,
 And wonder will not cease.*

A. Fair *Cloe's* wit he thinks so great
 It cannot be increas'd ;
 The last he doubts ; the first to fate
 Yields : Those he praises least.

Q. *Apollo, your slaves
 Are a parcel of knaves,
 Or else you your selves are to blame ;
 For your papers, which use
 To be our morning muse,
 Till night now we can't have the same.*

I hope you will try

For to rectify

The fault, either in you or the boy,

That we mayn't stay at home,

Expecting him to come,

For our time we can better employ.

A. The swift flying God

Still keeps his own road;

Then you must have alter'd your station:

So at the same time,

You cannot his prime

Imagine, with his declination.

An advantage in this,

(If you take't not amiss)

You will find, since you have it at last;

Expectation besides,

Which often betides

More pleasure, than present or past.

Q. A Gentleman of my acquaintance was lately drinking a bottle, and speaking of a certain Lady, curs'd her in the name of God; but added withal, Yet she is a dear girl. I desire to know, whether his pronouncing the curse is a sin; and if it be, whether his following words, Yet she is a dear girl, do not lessen the sin?

A. His pronounciation of the curse, tho' it were attended with no injurious design, yet as taken in the most inoffensive sense, it is undoubtedly a sin, in that it is a dallying with religion, a playing with the most important matter, a sporting with no less a being than his Maker, a transgressing the third commandment, a taking the name of God in vain. But as the sin of cursing is highly aggravated by the propenseness of the malice that too frequently attends it, so those mollifying words, which the Gentleman annex'd to the curse he utter'd, lessen the propenseness of his malice, and consequently subtract, not from the intrinsic sinfulness of the curse, but from the aggravating circumstances of it. Subtract, we say, from them, not totally remove them, since the Gentleman, notwithstanding that soft expression, seems chargeable with

with some degree of malice towards even the very object of his love: For from so odd a mixture, this seems to be the tenor of his then present thoughts; *I so resent some of her proceedings, that I cannot forbear to curse her, and yet at the same time she's the mistress of my heart.* As therefore we cannot possibly acquit the Gentleman of sin, so we are afraid (tho' he's the best judge of his own thoughts, and therefore the only proper person positively to determine that) that he must plead guilty to some kind of aggravation too. Well therefore were it for us, if we wou'd pay a strict obedience to that truly christian law, to that lovely, that endearing precept; a precept worthy that Son of God, who came on purpose to bless the world; not to curse us, but to be made a curse for us; *Bless, and curse not.*

Q. Gentlemen, suppose it could be demonstrated, that liberty in man was inconsistent with prescience in God, which were it more safe for me to deny?

A. The question is of a nice importance, since the denial of either of the things propos'd divests the God-head of an indisputable property, or an essential attribute. To say, that God does not foresee all human actions, tho' as yet in future, is to disown our Maker, to assert either the eternity of the world, or the fortuitous concurrence of jumbling atoms, and impiously to deny, in derogation to *St. Paul*, that *the invisible things of the creation are clearly seen by the things that are made.* For if God be our Creator, the Author of all the faculties of our souls, he must consequently foreknow the several results, the various issues, the most contingent determinations of those faculties, he himself is the author of. To deny a liberty in man, and yet suppose him not only a punishable creature, but undoubtedly to be punish'd, and that too with very great severity, if he does amiss; what is this but to deny the tenderness of our Father, the goodness of our Maker, and pronounce God no better than a malicious Being, than an Omnipotent evil, than Almighty cruelty? But tho' the denial of the former makes God and man perfect strangers to one another,
and

and gives us the liberty to say, with a profligate Pharaoh, *Who is the Lord?* yet the denial of the latter, if it seem to allow God the relation of a Creator, yet it destroys the sweetness, the excellency of that relation. And as to be *evil* is a worse deficiency than not to be at all; so to be an *evil* creator is inferior to a *no* creator. Add to this, That goodness is God's darling attribute, the perfection he most of all glories in: For when *Moses* desires a prospect of his glory, this is the answer he receives, *I will make my GOODNESS to pass before thee.* By which remarkable reply he very clearly intimates, that his goodness and his glory are equivalent expressions. And therefore we cannot put a greater indignity upon God, than by saying, in contradiction to the Scriptures, that he is not *merciful*, nor *gracious*, nor *abundant in goodness*.

But tho' the denial of the last be the most pernicious, with regard to the capacities of men, who often very steadily believe a God, and yet in consequence deny him, while they entertain mistaken notions, and ignorantly assert some particular opinions contrary to his essence; yet if we canvass the matter in an absolute, in an irrestrictive sense, we may trace things to their first principles, we shall find, that to deny either of your two proposals is equally pernicious. For as to say, That God made not the world, is as much as to say, That *there is no God*; so inasmuch as God is of an indivisible nature, and all his attributes make up but one simple essence, to deny any one of them is to deny them all; and consequently to ungod him, to turn him out of being. Let us therefore part with neither our own liberty, nor God's prescience, while sensible, while conscious of the fatal consequence.

Q. *Is it possible to freeze and snow together?*

A. As the two phenomena, which you question whether they be compatible, are matter of fact, and obvious to common notice (of which your own observation might lately have convinc'd you) so we know of no considerable objection to it. If therefore
you

you will be pleas'd to propose any, we shall endeavour to oblige you with a solution.

Q. I have lately smok'd tobacco, more out of a frolic than any thing else. Whenever I smoke, it makes me spit a prodigious quantity of an Aqueous Saliva, sometimes to the quantity of four ounces, in the smoking one pipe. I am naturally lean, but, I thank God, I have my health very well: Now, Gentlemen, I beg the favour of you to inform me, whether it be wholesom for me to smoke? I shall either proceed or desist according to your ingenious advice.

A. We advise you then to desist, since in such quantities of spittle it is possible that some portion of the nutritious juices may be evacuated, and your health thereby impair'd.

Q. What is hail?

A. Hail is the thicker clouds congeal'd in the lower regions, as snow is the thinner vapours congeal'd in the higher regions of the atmosphere.

Q. I desire to know who brought surgery up first, and how it came to be found out?

A. The art of chirurgery was doubtless imparted to mankind at his first formation by the all-wise Creator, and by the same providential means it was communicated to others, for the necessary assistance of the afflicted, according to *Jesus* the son of *Syrach*, who saith, *Of the Lord cometh healing*. Nor was the knowledge hereof only confin'd to mankind, but even the brutes were endu'd with a share, as appears in the *Hippotamus*, or sea-horse, an inhabitant of the river *Nile*, who upon his discovery of a plethory, or fullness of blood, opens a vein, by rubbing his thigh against the sharp sands on the bank-side: Nor is the practice of the goat less remarkable, who, upon the diminution of his sight by films, cataracts, &c. strikes his head against the thorny bushes, whereby the cause is removed, and his sight recovered.

But *Pliny* tells us, that *Podalirius* and *Machaon*, the two sons of *Æsculapius*, pursuing their Father's studies,

dies, were the first and chief regulators of that art, and were thence accounted the inventors thereof.

Q. Since matters jocose, with serious you jumble.

Pray answer this trifling demand from your humble.

Q. I am by trade a coffee-man, a punch-maker, a barber, a tooth-drawer, a fidler, a gimcrack-collector, a game-keeper, and as you may perceive, a Grubstreet-dabler. Now, as there was once an accumulative traitor, so I fancy myself an accumulative Vertuoso, and am inclined to address Dr. S——n, in order to be admitted a brother of that most ingenious society; but standing nicely upon reputation, I should be damnably baulk'd at a refusal.

Therefore intreat your learned juncto,

To advise me as a man of puncto;

No matter what thought now prevails,

'Tis you, Gallants, must turn the scales,

Whether your most obedient so, so,

Be coxcomb, or a Vertuoso.

A. Since matters serious will not always pass

*With th' grave, we divert 'em sometimes with an
afs.*

An accumulative *Vertuoso*! why you are an accumulative one in the most superior superlative degree. Never any dignify'd by that title, was master of so many acquisitions, to qualify himself for one. First, Your dealing in contemplative *coffee*, whose adust property reduces the body to a philosophical consistency. Then speculative *punch*, which after *fiat mixtio*, leads you into the *Arcana* of sympathies, and their wonderful effects. By *barbing*, you bring rude matters into form, and obvious to perspection. Your *drawing teeth* gives demonstration of that axiom, that pain which is great must be short; by twitching them out. Your *fidling* shews the harmony of science. A *gimcrack collector* is a *Vertuoso's* true badge. Your *game-keeping* instructs you in the locomotive faculty: And a *Grubstreet-dabler* is often the conclusion of the matter. Therefore, upon the whole, if Dr. S——n refuse you, we shall suspect he is not vers'd in all these qualifications himself.

The

The learned *Vertuosos* tell us,
 And they, you know, (are subtle fellows)
Extremes point at the same by turns ;
 Thus *ice*, they say in *Greenland* burns ;
 And thus a modern *Vertuoso*,
 And a notorious *coxcomb*, *so-so*,
 May both be really the same,
 And only differ in the name.

*Q. Tell me, ye worthy sons of such a fire,
 Who was the man that first he did inspire,
 In characters obscure to vent his mind,
 And by mysterious strokes did words define ?
 Who first did shackl'd words in verse controul,
 And with harmonious numbers charm'd the soul :
 And lastly sing, Apollo's darling son,
 Who has with most resplendent glory shone ?*

*A. From what orig'nal metre first arose,
 None but the sacred oracles disclose.
 For e'er the infancy of time begun,
 Unmeasur'd yet by the created sun,
 The forms of entities from Chaos sprang
 And at their births cœlestial seraphs sang,
 The GREAT CREATOR's artifice and praise,
 Perhaps in models of immortal lays :
 Whence stated measures and proportion'd feet,
 First sacred hymns made regular and sweet.
 Then ancient Patriarchs harps and organs form'd,
 Which devotees with zeal and ardour warm'd.
 Thus sings the man of Uz in lofty powers,
 Th' Almighty rod ; yet e'en that rod adores,
 Amidst afflictions of uncommon weight,
 Obdurate patience silencing regret.*

Nor can I less the noble strains admire,
 Rais'd by the touch of the *Jessean* lyre ;
 Whether his lays enchant bewilder'd kings,
 Or to the King of heaven the prophet sings :
 Whose son, with supernatural wisdom fraught,
 Ballad of ballads t'inspiration taught :
 Tho' with a seeming wantonness of style,
 Enough to make an am'rous reader smile,

And

And e'en old age to close endearments move,
With a vivacious energy of love.
So soft his spouse's breasts, her eyes so bright,
Her cheeks so fair, her downy neck so white,
Her lips so sweet, with such a graceful air,
Wave the curl'd ringlets of her golden hair.

Hence Heathen poets, to abuse mankind,
A sort of a *collegiate fam'ly* feign'd ;
Where a wing'd horse, springing aerial flight,
Spurn'd up a fountain on *Farnassus* height.
'Then a young God o'er nine fair Ladies plac'd,
(Who a too wanton regency embrac'd)
Call'd God of *musick, poetry, and love,*
The strongest charms that can our passions move ;
Who learn'd these nymphs to sing poetic songs,
And to his harp conform their warbling tongues.

Hence other poets t' imitation taught,
Of fair *Eurydice* and *Chryseis* wrote ;
And of th' *Orpheian lyre* vast wonders tell,
How it struck dumb whole colonies of hell.
How rapid rivers, that had long obey'd
Progressive motions of their fountains head,
Question'd that power, which drove the current on,
And would stand still to listen to his song.
How he made brutes of stones, and stones of brutes,
At least both seem'd reciprocally mute ;
For whilst he play'd, the brutes like stones appear'd,
And stones, b'exchange of ears, attentive heard.

This was *Apollo's* first and eldest son,
Who shackled words in tuneful measures sung.
Then *Grecian* gen'als, swoln with pop'lar fame,
Ow'd to blind *Homer* an immortal name,
Which else had been industriously forgot,
As destin'd with their carcases to rot.

Next these the *Mantuan bards*, and *venusine*,
Demonstrate their originals divine,
Since they not only uncorrupt survive,
But immortality to others give.

Waller's by them judiciously polite,
 Tho' *Cowley* seems an *aboriginal* wit.
 And thoughtful *Dryden*, by laborious toil,
 Learn'd sweets to breed, or glean from foreign soil.
 Whilst sublime *Milton* on aerial wings,
 Flutt'ring suspence, melodious numbers sings.
 Besides some poets of the present age,
 Whose charming muses *stoicks* would engage;
 Bards of sound wit, and solid sense approv'd,
 Who, when extinct, will be admir'd and lov'd.

Therefore, kind Sir, your inquisition spare,
Apollo has his darling every where.
 All nations under him some favourites praise,
 To whom they give deservedly the bays :
 Some for one end, some on another score,
 Apt as the character each writer bore.

Q. *Apollo*, tell me, since you are divine,
 Whether or no in heaven I shall shine?
 Resolve me this, and then I'd quickly know,
 By your next answer, if you're so or no.

A. If in your life no virtue brighter shines,
 Than the dim fancy in your clouded lines,
 There's little, very little hopes, alas!
 To those illustrious realms you'll ever pass.

Q. *Apollo*, lay down this your trading in verse,
 For by that the most wisdom you'll show,
 And such paltry questions no longer rehearse,
 With your answers as insolent too.

For your papers degrade the bright name they assume,
 By their mean and impertinent strain,
 And your notions are perch'd on the tow'ring plume,
 Where a sprightlier genius should reign.
 From indifferent at first, they dwindled to dull,
 And now to insipid are grown,
 They exactly delineate the depth of your skull,
 Therefore deem'd as the drug of the town.
 And the proverb's invalid as plainly you show,
 (Tho' in impudence still you're the bolder)
 That the longer they live, still the wiser they grow,
 For *Apollo* grows older and older.

A. When

A. When blockheads rail on, without one pretence
 At what, nor observe any rules,
 All that can be gueſt by their delicate ſenſe
 Is, that they are but ill-natur'd fools.
 Did ever yet nizey, in any diſpute,
 'Gainſt notions in numbers lay down ;
 E'er hope his poor ſtock of dull brains wou'd confute,
 When he never durſt touch upon one.
 The wiſe, the well-bred, and the learn'd (not a few)
 Approach with their praiſes our ſhrine ;
 We want but ſuch clouds to oppoſe us as you,
 To make us the brighter to ſhine.
 But you have been bit by a former reply,
 On which, with theſe ſharp lines you've tilted ;
 The glorious revenge, to which always fly
 Bilkt whores, and their bullies, when jilted.

Q. *Why the word Selah is put at the end of ſeveral verſes in the pſalms ?*

A. *Selah* is either a muſical note, and according to *Kimchi* imports the elevation of the voice, as though it were irregularly deriv'd from *Salal*, to elevate ; or it ſignifies a common pauſe.

Q. *The uneaſineſs that a late accident has brought on me, is the author of this addreſs to you. The accident was this :*

Some months ſince, through the exceſs of drinking, I was ſeiz'd with a very high fever, and in the delirium, I gave my wife a blow upon her left breaſt, (as ſhe was offering me ſomething to drink) which (in the judgment of her phyſicians) produc'd a cancer, of which ſhe lately dy'd.

Now I deſire to know whether I am accountable for any action committed without conſciouſneſs, altho' it's the conſequent of a crime committed with.

A. Where there is a melancholy conſequence of any crime we have been guilty of, which is intirely accidental, and could not poſſibly be foreſeen, we are chargeable with no other guilt, than that of the crime it ſelf. But drunkenneſs is attended with many terrible conſequences, which ſtrangely aggravate its ſinfulneſs, and render it the more exceeding ſinful. A
 fever

fever frequently proceeds from drinking to excess; a consequent delirium from such excess, and unaccountable actions from such delirium. Whence we become the more strictly bound religiously to abstain from those offences, of which we know not what may be the dismal issue. And therefore you do well to be uneasy, so you be but careful, that your uneasiness advance not to any, the least degree of unwarrantable desperation. For you must not look upon your self as a murderer, but as a kind of inadvertent accessory. And indeed all drunkards are equally guilty with your self; since, however they might have been more happy than to have met so fatal a consequence ensuing from their drunkenness, yet they could no more than you, warrant to themselves so undeserved an happiness. Not but that you are yet oblig'd more severely to bewail your drunkenness, since the tragedy that ensued must have given you a more lively sense of so dangerous a sin. And upon the same account you are under a stricter obligation never to repeat the crime, never more to be *drunk with wine, wherein is excess.*

Q. Sirs, I am a country-bred young creature, not knowing the ways of that wicked town, was soon drawn into the snares of love by a young man, after a little while keeping company, who swore by all that was sacred and divine, he would marry me, if I would assure him, I lov'd no man in the world so well as himself, which I bound with as fervent oaths, and sincere protestations, as this wicked wretch did to me. The night before the marriage we met at a tavern, where he shew'd me a ring and license, and that we were already man and wife in the sight of God; and by that time a pint had gone round, nothing would keep his base hands from under my petticoats, offering such things as my modesty will not allow me to repeat; upon which I flew out of his arms, and made a resolution never to speak to him again. Now the question is, whether I commit a sin in not marrying this man, or whether his insufferable rudeness be not a sufficient reason to part for ever?

A. Madam

A. Madam, the rudeness which your Lover was so unhandfomly, as well as sinfully guilty of, disengages you from your former obligation, since it gives you at least a just suspicion, that he design'd only to satisfy his brutal lust, and then to have basely left you in the lurch. And tho' from the tenor of your question we may probably collect, that he is still willing to engage in a nuptial state, yet you may consider, that there are too many in the world, who are so inflam'd with love we dare not say, but with a baser passion towards the objects of their lust, as to be willing to submit to matrimony, if they cannot obtain their satisfaction in the way of libertines. As therefore his willingness to marry cannot acquit him of so ungenerous a design, so it suggests too what sort of a husband you have reason to expect.

But after all, in so tender, in so nice a point, we are of opinion, that you wou'd act the part of a discreet, of a prudent Lady, not to be too hasty in your final determination, in your last resolve; but to wait patiently a while, to examine the conduct of his life, to make a narrow scrutiny into his future deportment, and at last to determine your resolution, agreeably to the nature of the observation you shall have made,

Q. In the island of Borneo, there is a river call'd Banjarmasseen, where the English factory was settled, and it's a fresh water river, and the water very good and wholesom to drink excepting two months in the year (viz.) August and September, during which time, there is a doleful groaning in the water; and then the waters are unwholesom to drink, and yet going but five or six miles farther up it is good: Now I desire you'll give me the reason why the water makes such a doleful noise, and its being so prejudicial to drink; for the natives differ in their opinions concerning it?

A. The unwholesomeness of these waters does in all probability proceed from some noxious and poisonous vapours arising at that time from the earth, under that place of the river; and the doleful groaning that is heard is nothing else but the noise these vapours

vapours occasion, as they break out of some subterraneous cells, and are making their way through the water.

Q. A Gentleman was saying, that he had read of a certain place in Italy, where there is a cave, and a lake near adjoining, which are of so very different a nature, that if a dog be put in the cave, he is no sooner in, but he falls down dead; but if he be immediately taken out, and put in the aforesaid lake, he comes to life again.

Query, Whether the dog be really dead, if not, what may be the cause of his seeming to be so?

A. If the dog was really dead, you may be sure he would never come to life again; but he may be so in all appearance, the motion of the blood and spirits being at that time very inconsiderable and imperceptible, tho' not quite ceased; as has been oftentimes observed in some strong hystERIC, or apoplectic fits, which have been the cause of some people being miserably buried alive.

Q. The reason why some people, when marry'd for twenty-three, or more years (when young and healthful) have no children, and after that time expired, they (perhaps) breed apace?

A. The cause of that we take chiefly to lye in the *Ovarium Muliebre*, the eggs, of which it is made up, being at first unfit to be impregnated by the spirituous parts of the *Semen Virile*, but in process of time they may grow ripe, and well disposed to be foecundated by them.

Q. Gentlemen, pray tell me the meaning of that vulgar expression, viz. a Canterbury story?

A. The frequent pilgrimages, which in *Popish* times were made to *Canterbury*, gave this ancient saying birth, by reason of the tedious stories which were told by pilgrims, with design to divert each other as they walk'd along, and thereby lessen the fatigues of the journey.

Q. Some children are born with cauls (not unlike vail cauls) over their faces, which are accounted very fortunate to them. And 'tis said, that masters of ships will
give

give considerable sums of money for those cauls to carry to sea with them. I would beg the favour of you to assign the reason, why some children only are born with those cauls, and the occasion thereof? Whether you think they bring any particular fortune to such as are born with them, and why they should be so desir'd by the seamen?

A. The ancients were very superstitious in their opinion of such being fortunate, who were born with cauls about their heads; not only so, but that shou'd such persons lose them, the good fortune would attend the finder, and great sums were given to midwives for them. *Balsamon* affirms, that *Prætus*, a clergyman, bought such an one through expectation of being fortunate thereby. *Advocates* purchas'd them at great rates, expecting success and applause in their pleadings by virtue of them: nay, some fancy'd, that such who possess'd them were not subject to the miseries and infelicities of human life. We suppose this superstition arose from an observation of the success of some, who happen'd so to come into the world, as 'tis related of *Antonius*, who arriv'd to the sovereign dignity of the empire, in the management of which, all things succeeded according to his desire. But since such effects would make a confusion in the settled chain of natural causes, we look upon them as idle fancies and groundless conceits.

Q. The querist is, in all appearance, of a sound and strong constitution, and has been used to live well, and this day is 37 years of age. But for these ten years past hath not eat any sort of butcher's meat for support, altho' dress'd after the best manner, viz. Beef-stakes, mutton-cutlets, veal, &c. but he certainly awakes about three of the clock in the morning, and continues so two hours, whilst no sort of fish or poultry has that effect upon him, although the former is liked as well. Your full answer is desired as to the reason of the case?

A. This disturbance which afflicts the querist, arises from indigestion: Beef, mutton, veal, &c. being more gross, and consequently more difficultly concocted than fish, poultry, &c.

*Q. Ye sons of Delius tell, why flying fame,
 Added the Great to Alexander's name ;
 That title only to a Prince belongs,
 Who by just war fights to revenge his wrongs ;
 Whose inward virtue teaches him to use
 With heavenly reason what the heavens produce.
 Who, when victorious, weighs the common good,
 Restrains the wanton waste of human blood,
 Neglects the serpent, and inflicts the rod.
 Such was not he, for massacre and flame,
 Ensue'd his conquests wheresoe'er he came,
 Till on the pinnacles of pride he trod,
 And call'd his mother whore to be a God.
 Nor was his lust inferior to his pride,
 His Godship nothing to his taste deny'd.
 Wives, whores, and eunuchs wait on his desire,
 So hot the God, so vigorous his fire ;
 So wonderful profuse, that for a kiss,
 He fir'd the palace of Persepolis ;
 Murder'd his nearest friends, who led the way,
 And brought him safe to universal sway.
 Consider, wise Phœbeans, then relate
 Whether 'twas vice or virtue nam'd him Great ?*

*A. Were he the God he vainly wish'd to be,
 He might have liv'd from human frailties free,
 But tho' the height of glory's spire he knew,
 E'en in that height he was but man like you.
 E'er then you blame his vices, learn to be
 Lord of as many virtues as was he ;
 Then will you own those monarchs to excel,
 In whom more virtues shine, than frailties dwell.*

*Q. At last he is found,
 The boy I have bound,
 And send him to you for correction ;
 Pray be not severe,
 To my poor little dear,
 As you value his mother's affection :
 Twice the child has been strip'd,
 Now in doggrele equip'd,*

*I've sent him his fortune to try, Sirs ;
 Tho' I cannot but doubt,
 He will be kept out,
 By some of your proud supervisors.
 Now ecoutez mon cher !
 Methinks I appear,
 Like the ape with her mimicking babies,
 Who imagin'd that Jove
 Would their beauties approve,
 And esteem 'em infallible rabbies.
 If sol's not a stoic,
 (In essay heroic,
 E'er long I most sweetly will warble)
 He'll then not refuse,
 To encomium my muse,
 Unless his heart's harder than marble.
 The case is most plain,
 I'd his favour obtain,
 But if, after all, I'm not able ;
 Then Malheureuse me,
 I surely shall be
 Drub'd like the poor ass in the fable,
 But while at this rate,
 Like a coquet I prate,
 I lead you away from the text,
 Whence say (on inspection)
 Why most fairs their affection,
 Unto the priest's gown have annex'd
 A. We give you much joy,
 On the finding your boy ;
 And since he's arriv'd to our arms,
 We'll be kind, never fear,
 To your poor little dear,
 For the sake of his mother's bright charms.
 We're glad he's been stript,
 Since he's better equipt,
 His *mein*, and his *air*, and his *dress* ;
 A dignify'd birth,
 From parents of worth,
 And a frank education confess.*

Comment ditez vous

Will *Jove* smile at you!

The honour you're likelier to gain,

That he will much rather,

Believe himself Father,

And that the boy sprang from his brain.

Already *Jol's* heart,

Is toucht by your art;

But if in *heroic* you sing,

His *Daphne* no more,

He'll court as before,

But to you his offerings bring.

And can you importune,

What as his best fortune,

With eagerness he wou'd embrace,

Quel Bonheur! That he,

Thus favour'd shou'd be,

When *Jove* might be proud of his place.

But now we come next,

To the point of your text;

The *priests* for their *parts* are admir'd,

And which they you know,

Have advantage to show,

And by what can the fair more be fir'd?

*Q. Pray tell me bright Phœbans, that is if you can,
Why men should court women, and women not men?*

*A. That man by prerogative might make his choice,
And women have only a negative voice.*

Q. Pray, resolve me, Apollo,

If you'd have me to follow

You, for your wisdom and parts;

What is the true reason,

*Why nettles, in season, *

Do cause such violent smarts.

My desire and request

Is, you'd make this no jest,

But return me an answer, certè,

In which I presage,

You'll ever engage,

Me, your most humble servant, R. T.

A. From

A. From their genuine flame,
Macer gives them the name,
 Which *Urtica* the latinist renders,
 And supposes that heat
 Does those symptoms create,
 Which make them such painful offenders.
 But 'tis plain to the view,
 As all Microscopes shew,
 That with prickles three pointed they vex us;
 Which occasion that pain,
 We by touching them gain,
 And the tumors wherewith they perplex us.

Q. *The Jewish Rabbins say, that when Joseph was sold, Isaac was yet living. Query, how can it be, since we find in Genesis, the death of Isaac anterior to the sale of Joseph?*

A. The reason which you alledge, is not sufficient to confute the Jewish Rabbins, since all historians take the allowed liberty to invert the order of time, and relate subsequent occurrences before their antecedent ones. But what irrefragably confutes them is, that at the first verse of the Chapter, where the selling of *Joseph* into *Egypt* is related, *Isaac* is mentioned as already dead. Besides, we might conclude a probability against them another way. *Isaac* was three-score years old when *Jacob* was born, and died at an hundred and fourscore. Whence *Jacob* must have been but an hundred and ten at his father's death. Whereas he was an hundred and thirty at his descent into *Egypt*. Whence it follows, that *Joseph* must have been, according to the *Rabbins*, at least twenty years in *Egypt* before his father. But the two years of famine, which were already past, the seven years of plenty, and the two years after the pardon of the chief butler, to *Pharoah's* dreams, added together make but eleven. Which being subtracted from twenty, nine remain. As therefore he was but two years in prison after the delivery of the chief butler, so the time of his imprisonment, and of his being in *Potiphar's* house, must have been consequently eleven years.

But this is what, from the tenor of the history, we think to be improbable at least.

Q. *Pray explain the last verse of the last Chapter of St. John: And there are also many other things which Jesus did, the which if they should be written every one, I suppose that the world itself could not contain in the books that should be written.*

A. *Origen* interprets the word *ἵνα χωρησάτω*, not to signify *contain*, as does our translation, but to import *receive or admit of*. And therefore according to that great man, the sense is, *the stupendous greatness of the works to be recorded in the books that should be written, would make them seem to the world AS IDLE TALES.* But as *Origen* was full of errors, so we beg leave to add this to the number, for the following reasons:

1. According to this interpretation, the greatest of our Saviour's miracles are buried in obscurity, and those only of a less magnitude recorded in the four Evangelists: But to remark occurrences of a smaller import, and overlook those of a greater; this is so contrary to the method of history that we dare not lay it to the charge of those divine Historians.

2. We cannot think, that the Son of God, who never did a miracle but for great, for important ends, would ever have performed his greatest miracles, would ever have superseded the stated laws of nature, have inverted the settled order of the Creation in the most surprising manner, unless he designed it to be of use to the generations that were yet unborn.

3. The Scriptures very plainly acquaint us, that our Lord's resurrection was the greatest of all his miracles. And can we think, that he would have a greater miracle publish'd to the world, as the main pillar of his religion, and yet design to have less miracles suppress'd lest they should be look'd upon as romantic and fabulous? But the publication of those other miracles, which were nearest in degree to that of his resurrection, could probably have had no other effect than the advancing the credibility of his rising from the dead.

[4. They

4. They who believed the miracles, that are actually recorded, would have believed greater miracles, had any such been done. For since the miracles already written cannot otherwise be accounted for, than by a necessary recourse to a supernatural agency; so such an agency must have consequently silenced all our scruples concerning the most stupendious miracles, since we cannot but confess with our blessed Lord, *that with God all things are possible.*

5. The very expressions in this memorable passage direct us to number, and not to magnitude. *As first, There are also MANY other things, which Jesus did. 2dly. If they should be written EVERY ONE. And 3dly, I suppose, that even the world itself would not contain THE BOOKS that should be written.* The books, not the works; which plainly intimates, that the books which should be written wou'd be many in number. When therefore we behold so many characters of number, and not so much as one of magnitude, reason sure will bear us out, if we expound the passage of the former.

But to leave *Origen*, and give you the sense, in which most interpreters are agreed, the expression is accounted for by a rhetorical figure, call'd *Hyperbole*, which by something literally incredible couches something else very wonderful and extraordinary. And this is a figure frequently made use of by all sorts of writers, whether sacred or profane. The meaning therefore of the passage, as hyperbolically represented, is, *that if all our Saviour's actions were to be committed to writing, very many would be the books, that of necessity must be written.*

But if any are better pleased with *Origen's* interpretation of the word *καταγράψαι*, they may yet apply to number instead of magnitude. And then the sense wou'd be, *that if all our Saviour's miracles were recorded, they wou'd be so numerous, as to seem incredible to the world.*

But we would propose another exposition as matter of conjecture, and leave it to the reader to choose it, or reject it. *The books that should be written, would*

be so many that they would frighten mankind from reading them, and be the cause of their rejection with the world, who are generally better pleased with short narrations, than voluminous accounts.

Q. Some time ago I had an affection for a young Lady, and she, I am very well assured, had the same for me; but my friend seeming very much against it, we had a private correspondence: but my friend happening once to suspect it, and charging me with it, I owned it, but saying in a passion, I wish I might never prosper, if ever I had her, not considering what I said; which as soon as utter'd, was a great trouble both to me and my friend. Now, since that, there is a very great probability of all our friends agreeing to it. And that I have also, for these eleven years, lived in the house with a young Lady who is now about seventeen years of age. Since I first knew her, I always fancied her for a pretty tempered child, and for that reason, we always called one another husband and wife. She always seemed uneasy, though so very young, when I was absent, and I have always, since I knew her, carried it very kind to her, and have told her that I would not have any body but her. Within this little time, some body has told her, that I am going to be married, which as soon as she heard, she burst into tears, and ever since has seemed very disconsolate. I must needs own I really respect her, she is very handsom, and a fortune every way answerable to mine, and both her, and my friends, I know, would be very well satisfied, nay, extremely pleas'd, if it was a match. Now, Gentlemen, in the 1st place, I beg your opinion, whether I might expect a curse to follow me, if I had the first, according to my rash wish. And 2dly, whether I can leave the second Lady; and if I marry her, the first tells me, I shall make her miserable.

A. You have omitted some particular circumstances, which are absolutely necessary to the determination of the case. But we shall propose the solutions, that naturally result from those supposed circumstances; whence you may readily select those particular ones, which your consciousness of the several circumstances will enable you to choose as the most pertinent.

If

If you made a promise of marriage to the first Lady, neither your rash wish, nor any promise to the second, can supersede your former promise. For the nature of the thing evidently shews, that prior obligations must necessarily cancel all succeeding ones. But we wou'd intreat you to observe, that you might have engag'd your self to her without a direct verbal promise: For marriage may be actually concluded without the vulgar expression of the affirmative *Yea*. And indeed, since words are no other than the indications of the mind, whatever words are so (how direct soever) they are equally binding with the most positive terms. Nay, an obligation may become valid by a mere tacit compliance or consent.

If you were not engag'd to the first Lady, but are at perfect liberty, you should then consider, whether you made any promise to the second, whether the expressions, which you us'd, were design'd seriously, or jocularly only. For in case you promis'd the second, and not the first, then your rash wish, and the promise which you made, both of them concur to oblige you to a compliance with her reasonable desire. But here also you must observe, that tho' your expressions were intended only as jocular, yet if she took them in a serious acceptation, and you, notwithstanding you were sensible that she did so, proceeded to repeat them, common equity will enforce those expressions with the obligation of a promise.

If you are at liberty, with respect to both, yet, since the first Lady, in case of your refusal, may, according to what you say, possibly expire with the overbearing concern of so fatal a misfortune, but probably be for ever miserable, your rash wish can no ways hinder the performance of so charitable an action, as that of rescuing a Lady from either death or misery. Nay, since your addresses to the Lady are the unhappy cause of whatever she may undergo, it is absolutely your duty to prevent the consequence. And sure a rash wish can never be allow'd to interfere with an indispensable, a necessary duty.

But then, in case (as is said before) you are at perfect liberty with respect to both, you must yet take it into your farther consideration, whether your refusal may not prove as fatal to the second as to the first. For, on condition that it will, your rash wish will entirely turn the balance in her favour.

As for the consent of friends, you say that there is a probability of their approbation of the first Lady. But if that probability should fail, you must apply it to those of the foregoing circumstances, which you know to be your own case. For it is too tedious for us, who are ignorant of the true circumstances, to apply it to all. But we must remind you to consider, whether they be such friends as have an authority over you; and that, tho' they be such, they have only a negative, not a positive vote.

But if you find your self at a loss to make a proper application of the aforesaid point to your real circumstances, acquaint us with those real circumstances, and we shall endeavour a solution.

But if by virtue of the premises you shall determine in favour of the first Lady, we must advise you sincerely to repent of the rashness of your wish, heartily to bewail so indiscreet a procedure, and implore your offended Maker with an humble fervency, that he would be graciously pleas'd to avert the consequence. Nay, tho' you should never marry her, and therefore not become obnoxious to the import of your wish, yet you must not omit to intreat a pardon for so rash, so unwarrantable an imprecation, for *speaking so unadvisedly with your lips.*

Q. Gentlemen, where should unguarded innocence apply for direction, but to Apollo's shrine? Here therefore I address, and beg you to favour me with a speedy answer. I am now almost eighteen; a Gentleman has been in love with me (as he pretends) about a year. I own I have used him ill, nay (I may say) rudely. But he notwithstanding still pursues me with his addresses. I can't say I have any aversion to his person or circumstances, but having so long persisted in my capricious humour, I am really afraid to entertain

entertain my spark's passion, fearing he pursues me on this maxim (which I am told is general amongst the sex) of gaining me, if but to be reveng'd for my former carriage: If so, and I consent to entertain his love, tho' honourable, I must be miserable.

A. Forbear, rash Lady, to entertain this your uncharitable opinion of a Gentleman, who, by your own confession, hath been a captive to your charms so considerable a season, and still rejoices in the succession of his slavery. LOVE, Madam, cannot admit of that fallacious maxim, and it is beneath its devotees to stoop to the practice of such an ungenerous revenge. Nor can your capricious humour signify any other than a *Grata Protervitas*, which is a general promoter of the growth of admiration, and consequently proves the strongest attractive. Our advice is therefore, that you would yield to the pursuit, and compensate the author of such a generous affection, with the possession of your person; so may you both become partakers of that extatick union mention'd by the Poet,

Felices ter & amplius

Quos irrupta tenet copula——

Thrice happy they, whose nuptial yoke
Can ne'er by any means be broke.

Q. Apollo, I know,

Wise reasons do shew

To problems sublime and reclude:

And therefore I stand,

With my cap in my hand,

For an answer to come from your muse.

Pray, why is it that

Proof brandy kills cat,

Since men take the same as physick?

I'm sure it is true,

Pray answer me so,

A spoonful or less does the trick:

I seriously ask,

And set no hard task,

So be not severe nor satyrick.

A. Since you seem so exact,
 In the matter of fact,
 And so faithful appear in your query;
 Some reply we shall shew,
 Be't a false one or true,
 Nor shall reasons satyrical scare you.
 Then *Apollo* presumes,
 'Tis the volatile fumes
 Of that liquor, which cause suffocations:
 Whose extravagant heat
 Does the spirits defeat,
 And engender such strange alterations.

Q. *It is a common receiv'd opinion, that a seventh son by one woman, without any daughters between, has the power of healing several diseases. Now, Gentlemen, I am a seventh son, &c. but nevertheless, the de'el a disease can I heal, not so much as the tooth-ach; which is a great uneasiness to me, that I alone, among all the other seven sons, should be so unfortunate. I should be extremely oblig'd to you, if you would find out some reasons for it.*

A. Be not discourag'd that you can cure no diseases, for you are much more happy than those seventh sons, who believe they can: Since they, in reality, are so far from being able to cure others, that they are not able to release themselves from the complication of distempers, both of body and mind, they labour under, as the *Hippo, Vapours, Vanity, Affectation, &c.* which are the ingredients that compound their faith.

Q. *God Cupid his dart
 Has fix'd deep in my heart,
 Thro' the eyes of an innocent fair,
 Whose charms are as bright
 As the sun's dazling light,
 And of goodness has an equal share.
 I have tempted, I've try'd,
 And as oft been deny'd,
 Whenever my kindness I mention:
 She resolving to die,
 Rather than to comply,
 Or give ease to my lustful intention.*

For *she* tells me in brief,
 That there is no relief
 To be granted, except that I'll marry;
 For altho' *she* is poor,
 And I've riches in store,
 For an honest one longer *she'll* tarry.
 Now your mind quick dispatch,
 Shall I make up the match,
 For better for worse, and so take her?
 Since *she's* not to b' obtain'd,
 And no otherwise gain'd,
 Your advice I will follow.

Rob. Tay---r.

A. Can you think *she* is poor,
 Tho' of wealth *she's* no store,
 Who such a bright jewel possesses,
 As *chastity*, which
 You cannot bewitch,
 By either your gold or addresses?
 Since you have in vain,
 Endeavour'd to gain,
 The favour wou'd be her undoing,
 Your worth must be great,
 And large your estate,
 To atone your attempt on her ruin.
 Then fairly importune
 The nymph as a fortune
 Much greater than you have deserv'd:
 For virtue out-shines
 The product of mines,
 And merits a nobler regard.

Q. Calisto and Belinda are certainly the most charming nymphs of the age, and so absolutely resolv'd against the sacred tie of matrimony, that they can't so much as endure the conversation of any of the masculine gender. Now, Gentlemen, it has been my hapless fate to be one of Calisto's admirers, and I desire to know how to make her capitulate, and convince her of her absurd stupidity?

A. Stupidity! oh no, It is rather a sort of policy, which the fair sex frequently puts in practice to accomplish their designs. Cheer up then, disconsolate swain,

swain, rally up fresh forces, and resolve with the Poet,

Nil parvum, aut humili modo,

Nil mortale loquar,

I'll scorn a mean, a vulgar line,

I'll nothing speak but what's divine.

The force of eloquence is very great, and there is no doubt but that the energy of yours will reduce the exorbitant power of *Calisto's* charm. It is the pleasure and pride of that sex, to tyrannize over their admirers, and bring them to the subjection of the meanest vassals: But if, after all these repeated onsets, the consequence proves unsuccessful, we must at last recommend you to the old remedy, *viz.* Patience, not forgetting *Horace's* petition to *Venus* on the like occasion.

Regina, sublimi flagello

Tange Chloen semel arrogantem.

Goddeſs that does o'er love preſide,

Let *Chloe* for her faults be try'd,

Scourge her, and make her curſe her pride. }

Q. *I read in Proverbs the 24th, There is that scattereth, and yet increaseth.*

A. The person that scattereth, and yet increaseth, is the liberal, the charitable man. Such the promises annex to the duty of charity; such the blessings that frequently attend it; that while we give away a portion of our substance, so we do it with prudence and discretion, we enlarge our store. And therefore (tho' a seeming paradox) division is equivalent to multiplication here, and subtraction, in contrariety to its nature, becomes addition. If we deal our bread to the hungry, and in imitation of our charitable Lord, bestow, as it were, *five loaves* upon the needy, the fainting multitude, our provisions will *increase by diminution*, and the fragments that shall remain to us, will be *twelve baskets full*. We need no longer to wonder at the widow's cruse, at her miraculous supply. For the riches of the tender-hearted man, whose bowels of compassion will not suffer him to forget the poor and needy,

needy, not only not diminish, but multiply, by his generous donations. And therefore the covetous, the scraping wretch, is not more covetous than impolitic, while his very *penuriousness* is little better than *profuseness*, and reduces him to that beggary he so much dreads. For *there is* (as the wise man immediately subjoins) *that withholdeth more than is meet, but it tendeth to poverty.*

But if Solomon's observation be not always literally true, while some of us *scatter*, and yet not *increase*, we shall yet be sure to experience the truth of it in a figurative, in a better sense. For the sweet, the comfortable, the ravishing reflections upon what we give to persons in distress, will afford us a more pleasing content, a more delightful satisfaction in what we have, than if our *corn, and wine, and oil* were to *increase*. And indeed, he only enjoys his wealth, who views himself under the notion of a steward, and is therefore careful to make provision for his master's household, *to give them their bread in due season.*

Q. I have been engag'd to a young Lady some years, and when I came out of my time, I acquainted my friends with it, and used my utmost endeavours to gain my desire, but in vain; her friends being much against it, made mine of the same mind. We neither of us having any thing but what our friends please to give us, and they seeming on both sides to have an aversion against it, we both agreed together to appoint a time in order to release each other; and when we met, all that she said concerning my discharge, was, that she wou'd never be my hindrance if I were to marry another, and that if she see me go into the church she would not stir one bit to forbid it. Query, whether or no I may take this as a discharge from her, and marry another with a safe conscience?

A. Those expressions of your mistress are no manner of discharge, but rather a demonstration of her resentment. For though she seems unwilling to discharge you, yet we hope you entertain not so mean an opinion of one, whom you thought worthy to be the object of your affections, as to imagine, that
upon

upon your marriage with another, she would stoop so far below her sex, as to forbid the banns, as to take so much notice of one, who was so ungenerous as to forsake her, and force you to marry her, whether you would or no. And therefore by her reserv'd reply, she plainly intimates, that your present proceedings are what she no ways expected at your hands, that her former sentiments of you were quite of another strain; that she always look'd upon you as one of so constant, so generous a temper, as wou'd never desire to be disengaged, but would rather wait with patience, till providence might put it in your power to discharge your obligations, to perform your promises.

Q. An acquaintance of mine, who is apprentice to a surgeon; a friend of his had the misfortune of a C——p, and applying himself to this young man for a remedy, he agreed with him for a price, and is cured. I desire your opinion, whether it be lawful for the apprentice to keep the money for his own use, or whether he ought not to give it his master? The person who had the misfortune would not have gone to the master if his friend had not been his servant.

A. As the whole time of an apprentice is his master's property, so whatever he earns during his apprenticeship, is his master's gain. But to end the dispute at once, in such cases, why do not apprentices ask their masters leave? For if they reply, That they are under apprehensions, lest their masters should refuse them; it may be readily retorted, whether they do not look upon themselves as under such obedience to their masters will, as not to offer at any thing, which they imagine their masters would not allow them in?

*Q. Blest once with ease and sweet recess,
With perfect peace and happiness;
In rural huts and lonely plains,
Where true content in triumph reigns;
And free from guilt had no defence,
But the slight guard of innocence:*

No clashing discord then could see,
 But Music all and harmony:
 All seem'd in consort to conspire,
 The growth of sympathetic fire.
 That unconfin'd, did easy roll
 Thro' all the channels of my soul:
 Which seem'd secure from every snare,
 And thought the world beneath her care.
 But to comprize in one the rest:
 As much as mortal e'er was blest;
 Which Cupid, that insulting boy,
 With envy saw, and grudg'd the joy:
 He fix'd his aim, then drew his bow,
 Let fly a dart, and shot me thro':
 It peirc'd my veins in e'ry part,
 And sent th' infection to my heart.
 In vain I strive to wrench it thence,
 In vain to freedom claim pretence:
 In vain I wish————but still despair,
 It sticks and clings, and rankles there:
 And now involved o'er in fire,
 I burn and languish with desire:
 Grief, hope, and fear possess my mind,
 And discontent in all I find.

A. When man lyes all involv'd with ease,
 And each accession strives to please;
 When pains, nor want, nor grief controul,
 The soft recesses of his soul;
 Indulgent heav'n, lest he forgets,
 The source of all his benefits,
 And laziness supine destroy,
 (Resign'd thereto) at last his joy,
 Disturbs the quiet of his breast,
 The false delusion of his rest,
 To make him better thoughts attend,
 Of joys more solid in the end:
 Some he'll with pains, and some chastise
 With loss of friends, and flowing eyes;
 With disappointments some, and want,
 Till their false notions they recant;

And

And some he suffers to despair,
 Seduc'd b' allurements of the fair.
 Rouze then your soul with thoughts sublime,
 And shake off each ; which shews a crime
 Beneath its glorious self, let nought,
 Be into cogitation brought ;
 So all attacks you'll soon despise,
 Whether from cares or grief they rise,
From disappointments, or fair Sylvia's eyes.

Q. Pray, what is the difference between the strangury and strangulation, they being both mentioned in the bills of Mortality?

A. Both these words bear the same signification ; but the old women, the searchers, use them in a different sense, understanding strangulation to be a suffocation of the lungs, which is altogether ridiculous.

Q. I am about twenty years of age, and was never bled (but very apt to bleed at the nose) and have a long time found myself a little scorbutic. I desire your opinion, whether I should get any benefit by bleeding, or whether I had best to let it alone?

A. It is our opinion, that bleeding will be of great benefit to you, since it appears so plainly that a fullness of blood attends you : Nor will it be less healthful in regard to your scorbutic habit, the blood in such cases being generally very corrupt.

Q. What sort of study a young Gentleman that is very solid, and hath wherewithal to prosecute it ought chiefly to apply himself unto ; and whether the mathematics is not the properest study?

A. As a young Gentleman, plentifully provided for, should endeavour after a competent knowledge in all the sciences, so to what in a more particular manner to apply himself, he should seriously consider, to what sort of study his genius more particularly leads him. For whatever be the study, which his genius enclines him to, he may be sure of labouring with more success, and of making more considerable advances in that than any other study.

Q. If

Q. If I do a thing, which I think a sin ; if it is not a sin, do not I commit a sin, in acting that, which I thought a sin ?

A. As to do a sinful action, while we think it innocent, is a sin of ignorance, so to do an innocent action, while we think it sinful, is a *wilful sin*. For conscience is the immediate standard of good and evil with respect to man ; and therefore a deviation from that immediate standard must be consequently sinful. And of this you may make a proper judgment from one man's behaviour to another. For if your friend do any thing that proves offensive to you, but at the time of doing it is intirely ignorant that it wou'd do so, you never call his friendship into question, never accuse him of insincerity, never lay the damage you receive to his guiltless charge. You never offer to do this, if under the guidance of reason, under the conduct of discretion. But if your friend do any thing, that proves inoffensive to you, but at the time of doing it, is of opinion that it will prove offensive, you immediately take it unkindly at his hands, immediately resent his unfriendly usage, and expostulate the case for so unexpected a deportment. And in this, prudence will vindicate your behaviour, since it is too flagrant to be denied, that however the issue be of harmless consequence, yet your friend who is ignorant of that harmless consequence, gives an evident demonstration that he is under no concern for your welfare, has no regard to your security, but resolves to gratify himself, to consult his own interest, tho' to the detriment, to the disadvantage of his friend. It is easy therefore to determine the case before us, since men of reason constantly take their estimate, of either a kind or injurious treatment, from the *will*, and not the *deed*.

Not but that we may be sometimes guilty of a wilful sin, even while ignorant, that it is a sin : For perhaps our ignorance is an affected ignorance. Perhaps we industriously avoid the knowledge of our duty, because unwilling to perform. Perhaps we endeavour

deavour NOT *to know our master's will*, lest we should be beaten with many stripes: NOT *to know his will*, that we may be beaten with few (that is, with no) stripes.

But tho' our ignorance be not affected, yet it may be the product of a guilty carelessness. Perhaps we are not so diligent as we ought, to examine the nature of the actions we are ready to perform: to bring them to the touch-stone of impartial reason; to spy either the *nakedness*, or the *fruitfulness of the land*. Perhaps we do not use our sincere endeavours to know how to refuse *the evil, and choose the good*, to acquaint our selves with our Maker's pleasure, to learn *what the will of the Lord is*. And therefore though whatever be not of faith, is sin, yet the terms are not convertible; yet it no ways follows, that whatever is of faith, is not sin. Whence we are indispensably oblig'd to make an industrious use of reason, that candle of the Lord; to study, in proportion to the opportunities we enjoy, the less obvious distinctions between virtue and vice; to read, to ponder, to digest the Bible, that *day sprang from on high*; frequently to peruse those instructive writings, in which we are sure *we have eternal life*. This we are indispensably oblig'd to do, that we may be those blessed, those ever blessed servants, who both *know their Lord's will, and do it too*.

Q. Sirs, You are desired by a well wisher to your honourable society, to acquaint your subscriber, who has a desire to learn the art of drawing and limning, what book is most convenient for a young beginner?

A. All we can gather from most books we have met with on that subject, is, that the authors knew little of the art themselves, nor can the colouring part be demonstrated, but by *example* as well as *precept*. Therefore, if you wou'd be a proficient in that most ingenious art, we advise you to trust to no books (by which you may gain only ill habits, hard to be relinquish'd) but obtain the instructions and directions of some able artist. If there be any particulars
you

you would be resolv'd in, either relating to draught, proportion, colouring, perspective, ordonnance, &c. perhaps we may give you more satisfaction therein, than you will meet with in any authors.

Q. Wherein, and how far the spleen may be said to be defective, and from what causes doth hypochondriac melancholy arise?

A. The use of the spleen remains as yet disputable, but it is agreed on by most, that it serves in some wise or other, to the perfection of the blood; so that according to its degrees of obstruction, or inability of performing its office, it may be said to be defective. And though the learned Dr. Highmore hath derived the hypochondriac passion from the vicious constitution of the stomach, yet it is imputed by most physicians, to the vices of this bowel, whence the blood becoming degenerate, and tainted with melancholic sæculencies, is continually communicating its adust recrements to the brain and nerves, causing that variety of fancies, and symptoms which occur in this malady.

Q. When was London-stone first erected, and what was the design of its erection?

A. London-stone was first erected in the year 1414, and was then design'd to mark the eastern bounds of this great city. There are other little niceties relating to the history of the stone, all which you'll find in Stow, and several later authors.

Q. I am a surgeon, and have cured, I believe, 100 persons afflicted with the venereal disease, yet freely acknowledge, I am not acquainted with the true original cause of that distemper. I have read many authors on that subject without any satisfaction: It not being sufficient, in my opinion, to say, that the cause is malign humours, poisonous salts, &c. which being by heat put in motion, &c. infect, &c. since that does not account for its real first principle, or shew how generated, &c. which is what I want to know: Therefore if you can inform me, or recommend me to any rational treatise that will, I shall esteem it as a very great favour?

A. It being altogether improper to treat of such a distemper, in so public a manner, we refer you to the works of Dr. Sydenham, Monsieur Blegny, the last edition, and Monsieur Blankard, where you may meet with ample satisfaction.

Q. *Why is a great coat call'd a Joseph?*

A. From the *cloak*, or *upper coat*, which the chaste *Joseph* left behind him, in the hands of *Potiphar's* wife, when he withstood the shock of so amazing a temptation.

Q. *Whence proceeds that which they call kiby heels?*

A. It is a sort of inflammation in those parts, which proceeds from the entrance of cold atoms, attracting the blood and humours thither, and causing a tumour both painful and itching, which at length breaks and ulcerates.

Q. *What is the reason, that if a woman and a man of equal bigness be put into a pair of scales, the woman shall weigh more than the man?*

A. We know but one way you have to take the exact bigness of each, which is, to put a man into a vessel full of water, then weigh the water exactly which flows over as he sinks into it; after fill the same vessel full of water, and let down the woman into it; then weigh the water which flows over when she is in it. Repeat the experiment, till you find a man and woman which occupy the same room, which you will find, when the two waters weigh the same to a scruple. If you find after (upon such proof) that the woman weighs more than the man, we will give you our judgment upon it.

Q. *I have heard that whilst Paris was a simple swain, he disobligh'd two Goddeses, in allowing Venus to be the fairest. The bribe she offer'd, I suppose, pleas'd him best; you know what he was thought for his pains. Then what excuse can those have who pretend to be heirs to the God of wit, to make two Ladies their enemies in hopes to please one? Is it, that they would pretend that wit's the greatest perfection? Should I allow that (as Celia's compliment was the least) yet why should the author wish for an en-*

crease of that which can allow of none : why should he wish the countenance of a thing he doubts is not ?

A. How can we displease the Ladies, by giving our opinion on the lines of another person. The reflections are his, not ours. As to the question, *How should the author wish for an encrease of that which allows of none ?* His lines answer it, viz. by miracle. As to your second question, *Why should he wish the continuance of a thing he doubts is not ?* It is not its being he doubts of, but the continuation of it. To conclude, *your desire to please two rather than one*, is to please neither of them ; the Ladies are no more pleas'd with rivals than our sex.

Q. Pray give me your opinion, if it be not wholesom to get drunk now and then ? And if a vomit by claret, be not as good as any the man-killer can give ?

A. It is our opinion then, good Mr. Bacchus, there is very little difference between your remedy and a disease, unless that the former be the worst of the two. And whatever the operation or effect of your man-killer's vomit may be, that of your own, we doubt not, will exceed it, as not only putting a stop to all distempers, but also converting a man to a monster, according to *Lucretius*,

Cum vini vis penetravit,
Consequitur gravitas membrorum, præpediuntur
Crura vacillanti, tardescit lingua, madet mens,
Nant oculi ; clamor, singultus, jurgia gliscunt.

*When wine's assaults prevail,
The languid limbs are ty'd, the members fail:
The tongue, eyes, mind, their regulations cease,
And nought but swearing, noise and hiccoughs please.*

Q. Apollo, pray tell me a reason,
*Why mutton's never out of season ;
When pork and veal, and all other meat,
At some times are not fit to eat ?*

A. Though, Sir, it has not reach'd your hearing,
'Tis said, when sheep are near their shearing,
Their flesh is rank, which is one reason,
Why mutton's sometimes out of season.

*Q. Ye sons of Apollo,
Whom so many do follow,
I'll ask you a question that's civil ;
Pray tell if you can,
Who was the first man,
That gave name to the tavern old devil ?]*

*A. Puzzling cramp querist,
Who so wittily jeerest,
And say'st, 'tis a question most civil,
To make Phæbus fly
From his throne in the sky,
And fetch you up news from the devil.
We'll make you to know,
That with ease we can show
Both effects and their primitive causes ;
Which we do to improve
The good people we love,
Without aiming at mortal applauses.
Know then that of old,
A plump fellow did hold
The tavern next bar o' the Temple,
He was blest, as fame goes,
With a jolly red nose,
And his name it was *Jeremy Kempe*,
'Twas plaguy cold weather,
He was nuzzled together
With a doxy, call'd *Elizabeth Keller* ;
And these two, as 'tis said,
Cause they wanted a bed.
Made use of a but in the cellar :
Mean while it fell out,
In the street was a rout,
The coaches could scarce get along,
And a parcel of sheep
Driving by chanc'd to creep
Close up to the wall from the throng.
Full wide were the grates,
Which made the Sun-gates,*

To let his light into the cellar,
 And down fell a ram,
 As black as old *Cham*,
 While *Kemple* was toying with *Keller*.
 You may judge the surprize,
 Made the play-fellows rise,
 Ill luck this disgrace had design'd 'em,
 Up half naked they ran,
 Both woman and man,
 And swore they'd the devil behind 'em.
 Now the wags, Sir, d' ye see,
 As wags there will be,
 Being pleas'd with this pleasant *adventure*,
 Gave the tavern the name,
 To poor *Jemmy's* shame,
 By which you at present must enter.

*Q. I've chosen a mate,
 To enter the state
 Of marriage, which is such delight :
 But that which doth vex,
 And us so perplex,
 Is what I hereafter shall write.
 My maidenhead still I retain,
 My wife does virginity claim,
 That this story my courage does cool,
 That when maidenheads meet,
 And each other greet,
 The first child is always a fool.
 So Apollo, I pray you
 To say, if 'tis true,*

*If not, I durst for to venture
 With a virgin that's chaste,
 Who is not in haste,
 Till I have fulfill'd my indenture.*

*A. Whether ideots we owe
 To such contracts or no,
 To live single we warn you the rather,
 Since your brood may take stain
 From default of your brain,
 And resemble their insipid father.*

*Q. 'Tis for the lovely H——h that I burn,
'Tis for the sweet, the virtuous B——me I mourn:
And would you, Sirs, advise me thus to die,
And never tell the nymph the reason why?*

*'Tis true, her merit far exceedeth mine,
And that's the reason why I do decline,
To let her know to what degrees I pine.*

*Say, shall I go, and stammer out my grief,
Or in soft numbers send to beg relief;
Or shall I still indulge my humble fears,
And like a hermit spend my days in tears?*

*A. Since she excels in merit, 'twill not be
An equal match, or just attempt in thee;
To stammer out thy grief will never do,
For they delight in passions smoothly flow:
Thy numbers promise less, thy tears but prove,
Thy head is full of rheum, but not of love.
The surest proof of passion thou canst give,
Is first to send the cause, then cease to live.*

Q. If I am a founder by trade, and take an apprentice, his indenture obliges me to teach him the mystery of my trade. Now, Gentlemen, suppose I spend a great deal of money in the inventing any thing new in my trade, am I in justice and duty bound to communicate the invention to my servant, since, when I took him, I only promis'd to make him a master of his business; which I can do, without communicating this to him, since no man of the business can teach him more than I have taught him, without my teaching him this; since, if he shews it to one, and another to another, that which I might have got by, by being common, becomes useless to me?

A. As indentures specify, that a master must teach his apprentice the mystery of his trade, so the word mystery signifies no more than what other masters are generally acquainted with: And therefore no indentures, as usually drawn up, can lay a master under an obligation of making to his apprentice any farther discovery. But maugre this, it may be still objected, That if a master be ingenious at his business, this may be the reason why the parents chose to put out their

their child, rather to him than to another, in expectation that he wou'd teach him to be more expert and skilful in his trade. And therefore the master by a concealment of a secret does consequently offend, not against any express bargain, or the open tenures of the indentures, but against a tacit kind of agreement covertly imply'd. And for any one to offend, even against a tacit or imply'd agreement, this is such an instance of insincerity, as the refin'd, the sublimated precepts of the Gospel will no ways justify. But in answer to this objection, we wou'd observe, that such expectations of the parents from the master can, in equity, reach no farther than the common results, the general issues of his extraordinary capacity and skilfulness in his occupation. For otherwise what encouragement can masters have to be at the expence both of uncommon charge and uncommon industry in some singular improvements, if their apprentices, as soon as from under their tuition, must be co-partners in the profits? It is abundantly sufficient, that they who are capable of making such singular improvements, are also generally capable of instructing their apprentices better than common masters, in all the other particulars of their trade. But to prevent contentions and unreasonable expectations, such masters wou'd act wisely and discreetly should they expressly mention such equitable exceptions.

Q. In 2 Tim. iv. 14. we read, Alexander the coppersmith did me much evil. Query, Who was that Alexander, and what harm had he done St. Paul; It follows, the Lord reward him according to his works: Now is that imprecation of the Apostle consistent with our Saviour's golden rule of blessing them that curse us, and praying for them that despitefully use us and persecute us?

A. There is no other certainty concerning this Alexander mention'd by the Apostle, than that he was by occupation a coppersmith, by inclination an enemy to St. Paul. If he were the same (as it is probable he was) with that Alexander branded with

Hymenæus in *Tit.* i. 20. it follows, that he was once a member of the Church Catholic, but afterwards excommunicated by this Apostle. For of those two it is expressly said, *whom I have deliver'd to Satan*, a periphrasis for whom I have excommunicated. And if this be the person, from *St. Paul's* joining him with *Hymenæus*, we may not improbably conclude, that they were both chargeable with the same crime. And in *2 Tim.* ii. 18. we thus read concerning *Hymenæus* and *Philetus*, *who concerning the truth have err'd saying the resurrection is past already, and overthrow the faith of some*. Whence it follows, that *St. Paul* therefore look'd upon *Alexander* as his adversary, as one that had done him much evil, because a broacher of heresy; a teacher of false doctrine; a denyer of that fundamettal article, the resurrection of the dead; a deluder of the weak and ignorant; an enemy to the *form of sound words*; and an opposer of himself in that noble work, which he undertook upon no other principle than the glory of God, the honour of his Saviour, the benefit of his fellow creatures, the salvation of their immortal souls. And therefore, supposing that that expression, *the Lord reward him according to his works*, was intended as an imprecation, it must be allow'd, that this at least very much abates the severity, the harshness of it, since he means it not as a personal revenge, but out of a fervent zeal for the progress of such a faith as is pure and undefil'd, and therefore doth as much as say in that expression of the Psalmist, *Lord, revenge thou thine own cause*.

But what, tho' the injury *St. Paul* receiv'd, be entirely personal, since the ancient fathers unanimously agree, and that very rationally too, that the passage before us is not a curse, but a prediction; is not an imprecation but a prophecy, that *the Lord* SHOU'D reward him according to his works. And it is agreeable to the propheticall style, to use the present optative for the future indicative. And it is very observable, that the royal manuscript reads it not ἀποδώη, but ἀποδώου; not *the Lord reward him*, but the Lord

shall or will reward him, &c. Here therefore the Apostle no ways derogates in his practice from that engaging, that alluring character he elsewhere gives us of himself, and others his brethren in the faith, *being revil'd, we bless; being persecuted, we suffer it; being defam'd, we intreat.* Who then shall lay any thing of malice, any thing of revenge to the charge of him, who could bless his revilers, intreat his defamers, and meekly suffer the severities of persecution?

Q. I desire to know the meaning of the grumbling of the guts, which some persons have almost continually, and yet feel no pain?

A. This noise in the intestines proceeds from a collection of wind therein, thro' fasting and emptiness; which gradually seeking a passage, and meeting with little or no obstruction, is at length discharged without pain.

Q. Suppose a stone was drop'd down from a steeple, or any high precipice, whether it falls faster when it comes nearer the bottom, than when it was first drop'd?

A. As the earth is the centre of gravitation to all things within the region of this atmosphere, so all sublunary bodies gravitate more or less in proportion to their vicinity to, or distance from the earth. Whence it naturally follows, that the motion of a stone drop'd from a steeple is continually accelerated as it draws nearer to the ground.

Q. Where is Camphire found, and if I, that am too much addicted to the pleasures of Venus, should take a little of it, whether or no it wou'd not be prejudicial to my health?

A. Champhire is brought to us from China, Japan, Java, Borneo, and other parts of the East-Indies, being the gum or rosin of a tall tree, not unlike a walnut-tree. And tho' *Rhasis, Zacutus, Lusitanus*, and some other authors of note, hold it to be an extinguisher of lust; yet since it is agreed on by the generality of writers, that hemp is an eminent specific in this case, nothing seems to suit with your constitution so well as a *Bridewell* administration.

Q. I have a long while desired to know the original of this proverb, viz. Like Hunt's dog, neither go to church nor stay at home; and could think of none fitter to resolve this question than the BRITISH APOLLO?

A. One HUNT, a labouring man at a small town in *Shropshire* kept a mastiff, who was very fond of following his master up and down: Now HUNT was a religious man, and every Sunday in the afternoon went to church with all his family, and lock'd his mastiff in the house till he came back again.

The dog, it seems, unwilling to be left alone, complain'd in melancholy notes of such a dismal sound, that all the village was disturb'd by his incessant howlings: This made HUNT resolve to take his dog to church next Sunday.

The dog however, who perhaps had formerly been beaten by the sexton for disturbing the congregation, could be brought no farther than the church door, for there he hung behind, and tug'd the string by which his master held him. HUNT grew angry at the obstinacy of his mastiff, and after having beat him soundly, let him go, and with up-lifted hands and zealous accent, cry'd half-weeping; *Oh! what will this world come to! my very dogs have learned to practice wickedness, and are neither contented to go to church, nor to stay at home. Good Lord deliver us.* The people pleas'd to see a man so serious upon such an occasion, laugh'd poor HUNT and his dog into a common proverb.

Q. Whence comes Borax, and what are its qualities?

A. Borax is imported to us from *Armenia*, *Macedonia* and *Cyprus*, and is two-fold, either native or factitious: The native is a kind of mineral salt found in silver, brass, and copper mines; and scarcely known to us: The factitious, which is commonly sold in shops, is a composition of saline bodies, and is diuretic, healing, and aperitive.

Q. Messieurs, me be de Fransch Protestant, me come over for de religion, and since me have eat de goode Anglish beuf and de mouton, me have no mind for to go any

any more in Normandie, for eet de garlix, de grenouilles, de champignon, nor wear de wooden shoo. Me beg pardon for dis trouble, and pray you for to give ancer to diis questione. Suppose dat dere was pece, and de Fransch King make procleratione for all his subjects to return into dare own countre, and promis'd liberte de conscience: Now de questione be, wedar or no dey be oblig'd to obey, and leave le land de Canan for Egypte?

A. Dou call'it dy self de Fransch Protestant, but do'it seem rader to protest against de vooden shoos, and de garlix, den against de Popery; and we have great reason to believe, dat de *Anglish* beuf and de mutton hold you vaster by de tooths, den the Protestant religion by de art. Derevore we hope de Queen of Briton vil send you to dy own land of Egypte, without staying vor de pece; and den dere will be no acasion to ansar de questione.

Q. From Albion's lofty towers, where noise confus'd,
Perpetual din, and restless clamours reign:

To rural solitude I did retire,
Where all my hours revolv'd in balmy peace;
From toil, from care, and human converse free,
Except my faithful Corydon, a friend
Pregnant with virtue, whose capacious soul
Sciential knowledge, eloquence sublime,
Did comprehend with Æsculapian arts,
(Support to mortals who're by nature frail)
Our grief was mutual, mutual were our joys,
And strictest harmony our souls did join,
One beauteous fair did both our hearts inspire
With equal ardour, and with equal flame,
But I indignant, conscious of his worth,
Stifled my growing love, to him resign'd
(What only he deserv'd) the charming maid;
And rivalry (cause of intestine jars)
Did knit the sacred knot with firmer bands.
At length (Oh! dire reverse to all my bliss!)
The generous youth, by irresistible fate,
And by his honour'd parent's dread commands,
Was forc'd to leave the darling of his breast,

*And these delightful groves, for lands remote :
 Yet, tho' remov'd, still your balsamic lays
 May comfort his and our dejected souls,
 And heal the smarting pangs which absence gives,
 Asswaging every anxious thought and care,
 Chearing the spirits of the drooping fair,
 And peace restore to three, oppress'd with black despair.* }

*A. Where love stupendious, and such shocking
 proofs*

*Of friendship more sublime, so mix their ties,
 And bind affection in a triple knot,
 With firmness indissoluble and strong.
 Great is the happiness which must attend
 Your joys incessant ; But Oh ! Greater far
 Must prove the grief, produc'd by absence forc'd,
 Where souls united are by interest's call,
 And gain attractive, suddenly disjoin'd.
 But Oh ! that mighty proof of love supreme,
 Which to your rival friend your mistress gave,
 Will sure incline you to consider well
 That duty to his parent's will and search
 Of sure advantage first his absence wrought.
 Then will you easily your peace regain,
 For friendship, once sincere will so remain,
 His joys are joys to you, his grief to you is pain.* }

*Q. Whence is't that widows must be won,
 By vigorously pushing on ?
 When maids that ne'er did taste the sin,
 A man by slow degrees must win ?*

*A. The maid a prospect hath of days,
 May give her choice and thence delays ;
 But widows having pass'd their prime,
 The value know of precious time.*

*Q. I love, Apollo, and I'll tell you why,
 It is not beauty that attracts my eye !
 No, that inflaming, that puissant dart,
 Could never wound my fancy, less my heart ;
 Nor is it riches, no, that courted bait,
 Too mean a motive is t' a soul so great.*

Nor

Nor is it those phantastick joys, which hover
About the wanton, unreclaimed lover ;
Alas ! Fruition will the cheat discover.
But 'tis an active, humble, virtuous mind ;
These are true beauties in the female kind :
'Tis these I love, from these I'll never start ;
And e're I'll change my love, I'll change my heart.

Then, lights of nature, I appeal to you,
If this affection be intire and true ;
If this will last when crazy time's dull plough
Will paint his furrows in the aged brow ?

A. Virtue is beauty always in its spring,
Which every day will fresh enjoyment bring ;
Beyond the reach of malice, or the pow'r
Of time, with teeth of iron to devour.
Increase of joys with that of days it gives,
And when all other beauties die, it lives.
The noble thought then cherish, happy swain,
A bliss you'll taste which others seek in vain.

Q. You're a blockhead, Apollo, and if ever I meet you,
By George, if I can, I'll heartily beat you :
You're a dog in a doublet, and your sons have no manners,
By their toughness I judge they were all got by Tanners.
With a world of ill-breeding, and satyr half blunted,
You the widow of Ormond-street basely affronted :
Had I then been in town, as I'm now come among ye,
I had beat up your quarters, and thrash'd you to mummy ;
For as I'm a soldier, I believe on my word,
There's not one of you all that can handle a sword.
Why, ye fools, tho' her husband a taylor was known,
She has now twenty thousand good pounds of her own :
And were she a sow, since she's worth so much money,
You'd wade thro' her dirt to come at her honey.
Know then I'm her lover, and since you're aware on't,
You had best hold your tongues, and say more, if you dare
on't.

A. You call your self soldier, indeed, by your bluster,
You may be some faggot to pass at a muster,
If your mistress, as taylor, is but a ninth part,
To make up the rest, sure appointed thou art ;

And between you, one body complete will be found,
 Since she has the substance, and thou hast the sound;
 But, methinks, grenadier, you're marching too hard
 on,

Since, if she is injar'd, we must not beg pardon.
 That innocent maids love soft things, is no wonder,
 But no widow's pleas'd with a man who knocks
 under.

*Q. A coney is a thing, I really think,
 Was never yet, by any, seen to drink.
 If there's a reason for't, Apollo, shew it,
 Why so much urine always runneth thro' it?*

*A. From greens they suck large quantities of juice,
 Which do the same effect as drinks produce.*

*Q I am a widow in great distress, and have been ob-
 liged to contract many debts to support me and my family,
 which I am never able to pay.*

*I have an offer to be a house-keeper to an old Gentleman,
 and he promises to pay all my debts, provide for my family,
 and provide for me after his death; but I must comply
 with him to be his bed-fellow, I desire your advice, whe-
 ther it be better to comply with him, or live still in this
 deplorable condition, and never be able to pay my just
 debts?*

*A. Tho' you may desire to do justice to your
 creditors, and discharge your debts, yet you cannot
 over-look that golden, tho' too much neglected, rule,
 Not to do evil, that good may come. But since fornicati-
 on is so palpable a sin, that you cannot but be sensible,
 that no cause, how great soever, can justify your
 compliance, you give us reason to suspect at least,
 that your fear of your creditors is more prevalent
 with you, than your justice towards them. But
 what, will you stand in awe of men, of puny mor-
 tals, and yet not dread to offend your Maker? To
 deliver your self from those who can confine your
 body, and after that have no more that they can do, will
 you venture to provoke the great Avenger, who can
 destroy both soul and body in hell? To discharge one debt
 of an hundred pence, dare you to contract another of ten
 thousand*

thousand talents? Are you intirely fearless of your greatest Creditor, who, unless you agree with him quickly, while you are in the way with him, will infallibly cast you into prison? verily (says your tender Saviour, says even he, who came down on purpose to pay all your debts) thou shalt by no means come out thence till thou hast paid the uttermost farthing.

But you say, that hence you shall be able to make provision for your self and family. But, alas! to have recourse to so unwarrantable a method for the support of your self and family, what is this but to disclaim a providence, to withdraw your confidence from God, to *trust in the arms of flesh*, and discard that great Providitor, on whom *the eyes of all wait, that he may give them their meat in due season.* Dare therefore to be innocent in spite of poverty; be couragious to withstand *the sin that does so easily beset you; commit your way unto the Lord*, and repose your dependance upon him, who is a Father to the fatherless, and an husband to the widow; repose it upon him, who has promis'd, and will perform it; *dwell in the land, and be doing good*, (and therefore to be sure be doing no evil, commit no fornication) *and verily thou shalt be fed.*

Q. Divines tell us, that the soul comes from God. Now I desire to know how we can be said to be born in sin, when our souls derive from God; for nothing comes from him that is impure?

A. From that passage in the Psalms, Behold I was shapen in iniquity, and in sin did my mother conceive me, some ancient heretics took occasion to pass sentence of condemnation upon marriage, and impiously to assert, That the knowledge of a woman is an impure defilement, and an act of sin; as tho' the meaning of the passage were, *My father in begetting me, and my mother in conceiving me, were chargeable with the commission of sin.* And to such heretics does St. Paul allude in 1 Tim. iv. 2, 3. where he calls the prohibition of marriage the doctrine of devils. But the true import of the words, at once takes away one of the chief

foundations of that heretical opinion, and evidently shews, that they contain a doctrine no ways inconsistent with that assertion, *That the soul comes out of the hands of its Creator, untainted with any manner of impurity.* For here the *Psalmist* elegantly displays the original depravity, the primogenial corruption of our nature, which we successively derive from our laps'd, from our sinful parents. For as every thing begets its like, so it is natural for corruption to beget corruption. *As is the earthy, such must be they also who have born the image of the earthy.* But since the soul is not deriv'd *ex traduce*, from tradition, but from immediate creation, it follows, that original corruption descends from *Adam* to us, his posterity, by the mediation of the body, in which only we are capable of partaking of our parents substance. And indeed such has been the constitution of the body ever since the fall, as strangely to sway the soul, that its bosom intimate, as to create averfeness in the will to the pursuit of good ; as to incline the affections to every evil work ; as to cause the passions to rebel against the government of reason, and traiterously dethrone their Sovereign. Hence it is, that our inclinations to sin are styl'd, by the schoolmen, *φρόνημα σαρκός*, the concupiscence of the flesh. And therefore we may very properly be said to be *conceiv'd in sin*, since, at our very conception, we receive from our parents that material substance which contains those seeds, those principles of corruption, which are ready perhaps to exert themselves in some measure and degree, as soon as the soul is united to the body. And therefore says the *Psalmist*, *The ungodly are froward even from their mother's womb.*

Q. When did the method of computing time from the year of our Lord first begin ?

A. Till the year of our Lord 284, the *Christians* universally made use of the heathen computation ; as the *Roman* *Ab Urbe Conditâ*, from the building of the city ; the *Græcian* from the institution of the *Olympic Games* ; the *Antiochian* from the recover'd liberty of the

the city of *Antioch*. But inasmuch as *Dioclesian* (Co-partner with *Maximian* in the Empire of *Rome*) towards the latter end of his reign rais'd a terrible persecution against the *Christians* (which is call'd the tenth general persecution) and no where display'd his fury with more severity than in *Egypt*, thence the *Egyptian Christians* took occasion to compute their time from *Dioclesian's* advancement to the throne, which happen'd the 284th year of Christ. And this computation, with some difference, the *Ethiopians* even still make use of in their Ecclesiastical accounts, tho' in civil matters they make use of the common *Æra*. In the year 532, while *Justinian* was Emperor, *Dionysius Exiguus* instituted the method of dating time from our Saviour's *Nativity*. But as he computed it from the first year of the Cycle of the Moon, and the 4713th year of the *Julian Period*: so *Bede* has since computed it from the second of the one, and the 4714th of the other. Which computation, as thus alter'd by *Bede*, is the same with that we now vulgarly make use of.

Q. *Whether or no, when in bed, if covering the face with the clothes will make one pale, and if so, what should be the reason, and whether wholesom or unwholesom?*

A. The covering of the face causes it to sweat, which, thro' the discharge of spirits and humours, renders it pale; and it may be term'd wholesom or unwholesom, according to the necessary or unnecessary practice thereof.

Q. *There being a young Lady that was marry'd, some time ago, to a man that was master of all perfection, but having the misfortune of being so deaf, that he can receive no intelligence but thro' a horn; but when he is in bed, he can hear as well as any body can, without his horn; Pray, tell me the reason of his hearing so well in bed, when he cannot hear so well when he is up?*

A. Horns are really very troublesom furniture, and 'tis, we must confess, the Gentleman's great misfortune to be troubled with them: Yet hath he such an advantage, as to make a virtue of necessity, and to
make

make that useful to him, which proves no small affliction to others. But it may be thro' the closeness and stillness of the place, and the vicinity of his loving bed-fellow, that the voice is there more readily convey'd to the ear, than in other places.

Q. Why doth salt, being thrown into the fire, produce such a blueish flame?

A. That blueish flame proceeds from some few particles of sulphur, which are intermix'd with it.

*Q. There was a time when fair Panthæa's eyes
Fill'd ev'ry heart with wonder and surprize;
Th' admiring crowd with pride her laws obey,
Ten thousand captives own her dazling sway,
And at her feet their solemn homage pay.*

*Her praise alone engross'd the voice of fame,
Whilst babling echo does her worth proclaim,
Woods, hills, and dales, resound with fair Panthæa's
name.*

*Amongst the number of her love-sick swains,
I lov'd the charmer, told her all my pains:
Long time I strove her flinty heart to move,
Long time, alas! my labours fruitless prove,
Until at length (last sound!) she whispering sigh'd,
I love.*

*Who can describe the transports fill'd my soul,
Th' extatic pleasures thro' my senses roll!
In fault'ring accents I my thanks express,
Whilst half-breath'd sighs and vows imperfect spoke the rest.
With solemn vows she swore she would be mine,
Nor to another e'er her charms resign.
But oh! —————*

*Who ever rightly knew the charming race?
Who can the false seducing fair ones trace,
Thro' all the wild Meanders where they stray,
And lead us blind-fold in a pathless way?
Whilst I, encourag'd by her flatt'ring smiles,
Hop'd for the blest reward of all my toils;
The fair, regardless of her vows and fame,
Wholly regardless of my sacred flame,
Rashly, instead of me, espous'd disgrace and shame.*

A neigh-

*A neighb'ring swain seduc'd the lovely maid,
By whose enticing treach'rous arts betray'd,
She's now to lust and vice a shameful victim made.
Now, now she sinks from her once envay'd height,
Like falling angels cloth'd in sully'd robes of light.*

Yet mighty Bards——

*Your powerfal lays which check each lustful flame,
Those might e'en yet the fugitive reclaim.*

*Then tune, ye Delians, tune your warbling lyre,
Your matchless strains the charmer shall inspire,
Free her from vice, and quench each loose desire.*

*A. Consider, fair Panthea, e'er too late,
E'er shame and sorrow are confirm'd, your fate;
That blots imprest upon a ground so bright,
Look blacker than the shades of sable night.
That falling angels more conspicuous show
In ugliness, than worst of forms below.
Consider your short pleasures (purchas'd dear)
Make you the scorn of all the virtuous fair,
That banish'd their converse, you'll stalk alone,
Or worse, be only to loath'd wretches known.
Consider last the horrors of that doom,
Which must, alas! inevitably come.*

*Return then, whilst there is a glimpse of hope,
Return, whilst yet the gate of mercy's ope;
Let floods of tears wash all your stains away,
And let a Magdalene the path display:
So shall you be restor'd to peace again,
From present shame releas'd, and future pair.*

Q. Good Mr. Phœbus,

*In omnibus rebus,
So wise and so wondrous witty,
In defense of the town,
Which you think to run down,
Stand fair, for I mean now to hit you.
You no longer shall reign,
Like Philip in Spain,
Without any right or pretension:*

*If I can't something prove,
 That will make you remove,
 Then say, I'm not good at invention.
 'Tis, that you're a cheat,
 Not Apollo the great,
 Who so kindly at Delphos did smile;
 For he, as most know,
 Run away long ago,
 And left the disconsolate isle.
 Nor are you his son,
 For he ne'er had but one,
 And he was thrown headlong by Jove:
 For meddling like you,
 (And as most asses do)
 With that which they know nothing of.
 Nor have you pretence,
 For his portion of sense,
 Like him to be called Apollo;
 For your packets so full,
 Of Pro and Con dull,
 Prove your crown to be wretchedly shallow.
 If this you confute,
 And in your next do't,
 I'll be so submissively civil;
 That I'll publickly own
 To all in the town,
 You're a match even fit for the D——l.*

*A. Pretending to hit us,
 You foolishly twit us,
 With notions affronting the town;
 Whilst in its defense,
 You bring the weak sense
 Which, languishing, lyes in your crown:
 Your omnibus rebus
 For rhiming to Phæbus,
 Which hundreds have sent us before,
 Shews how much pretension
 You have to invention,
 And how your great learning runs o'er,*

Don *Philip* of *Spain*,
 Will safely remain,
 And eas'ly secure ev'ry *pass*,
 If they who attack,
 Should brains as much lack,
 As this our bold hectoring *as*.
 That the God did remove
 Long since, you wou'd prove,
 When 'twas, but from such *Barren ground*,
 In the fertiler soil,
 Of this happy isle,
 He's aseasy as e'er to be found.
 'Tis ign'rantly done,
 To talk of one son,
 Since of all whom the God does inspire,
 Those notions which shine,
 Shews their birth are divine,
 And thence 'tis they call him their fire.
 His *Phaeton's* fall
 Did caution us all,
 A judgment more balanc'd to show;
 Nor doubt we to fly,
 Till we scarcely shall spy
 Thee, a poor crawling insect below.

Q. A certain person who will not be persuaded of the necessity of baptism, would not suffer his children to be baptiz'd, one of them being at age, persists in his father's opinion. Now query, whether he can be saved without faith and repentance in baptism; and whether he may be called a Christian?

A. The promises of the Gospel are made to none but those who are admitted members of the church by the sacrament of baptism. *Whosoever, says our blessed Lord, believeth, and is baptized, shall be saved.* Not whosoever believeth only, but whosoever both believeth and is baptized withal. But where any one's refusal of that sacred ordinance proceeds, not from an affected, or a careless, but from a blameless, an invincible ignorance, instead of rashly judging, of imprudently condemning him, we should do better to leave

leave him to the mercy of that God, who may pardon, where he has not promis'd, may vouchsafe remission, where he has not obliged himself to do it, But happy those, whom baptism enables to challenge the performance of a promise, to lay claim to the assurance consequent to an obligation. But what shall we say of those, whom obstinacy blinds, whose contempt of that heavenly institution owes its unhappy rise to a perverse, to a refractory temper? Such men would go to heaven on their own terms, expect the beatific vision on their own conditions, and will not allow the author of their future happiness to propose the method of obtaining it.

Persons as yet unbaptized may be miscall'd indeed, but not called Christians, since, as a Christian and a member of the Church Catholic are equivalent expressions, so the Gospel acquaints us with no other way of becoming such a member, than by the necessary, the indispensably necessary rite of baptism.

Q. I am at present a Cantabrigian, and so I have been these two years; but before I was admitted I cast my affections upon a young Lady, a clergyman's daughter, for beauty and education not despicable, but a person whom I love intirely. I have made my addresses to her, and am received; we have kept up a friendly correspondence together some considerable time by letters, though privately; but as ill-luck would have it we have had letters intercepted, which has caus'd a great deal of unhappiness between us, especially to me, who have incur'd the displeasure of my parents and particular friends thereby. For you must know, that this Lady has but little or no fortune, and in short, money has been the cause of all this distraction. Duty on one side forbids me, love on the other eggs on my willing mind, to persist in my undertaking; but what to do I know not. Here therefore your judgment (on which I mightily depend) is to take place. Let me therefore intreat you (urging that 'twill be a great piece of charity) to hasten the solution of this my demand.

A. Your affections suggest to you, that your present happiness depends upon the accomplishment of your

your desire; and your education teaches you, that your future welfare will be consequent to the performance of your duty. But where the one unfortunately interferes with the other, we need not remind a member of the University, that the *sufferings of this present time are not worthy to be compared with the glory which shall be reveal'd in us*. But the best, nay, the only method to reconcile such inconsistent interests, and make them amicably unite together, is, first to consider, that your parents have no more than a negative voice, and in consequence of this, to wait with patience and submission, till the scene be changed, till the prospect be inverted, and providence shall graciously vouchsafe to crown your wishes with their desired success. But the mean while you must be careful to take refuge in that *godliness which is profitable unto all things, having the promise of the life that now is, and of that which is to come*. But if the Lady be impatient of delay, and not willing to prefer her love for you to any intermediate opportunity, that shall present itself, you may comfort your self under your misfortunes, with the pertinent reflection, that you were not in so absolute possession of her heart; as you might fondly imagine, and that she is palpably deficient in one of the principal accomplishments, that should so recommend her to a prudent lover, as to engross his intire affections, namely, that of constancy.

Q. Whence proceeds a sudden starting in one's sleep?

A. It proceeds from divers causes, as frightful dreams, malignant vapours offending the brain, convulsions of the nerves, and other disorders incident to sickly constitutions.

Q. Whether or no (according to our modern method of spelling) you make least stand both for a note of prohibition, and the superlative degree in quantity?

A. The word, which you are pleased to call a note of prohibition, is not a note, but a particle of prohibition. For the word *Note*, does not belong to the parts of speech, but to what we call *Stops*, as a note
of

of interrogation, or admiration. Besides, the word *Lest* is a particle or adverb, not only of prohibition, but also of dehortation, and therefore your definition is but a partial one. The word as thus, *Least*, or thus *Lest* spelt, is too frequently promiscuously written for both the particular and the superlative degree: but so promiscuous a usage of the word, as compos'd of the same letters, is not so agreeable to the modern rules of *Orthoepia*. And therefore *Lest* is the particle, and *Least* the superlative degree.

Q. Why red hair, formerly so much admir'd, went out of fashion, alias fancy, and why black came so much in?

A. It is a mistake; it was a bright yellow, not red hair, that was allow'd of for a perfection among the poets. Tho' we believe the same colours are equally admired now as then, according to the various fancies of people, and the different humours of several countries; what might probably give occasion to the poets to distinguish that colour, might be from observing that the greatest beauties have been, by the most famous artists, painted with such hair; but that was only to give a warmth to it (a principal beauty in painting) and let any strictly examine the works of our best modern masters, they will find a great many yellowish, glowing strokes, in the hair of such persons, who naturally have the palest, ash-coloured hair; nor would the picture look well, if nature were exactly copy'd therein.

Q. I have made choice of a worthy friend, whose worth and sincerity I am very well assured of. She writes to me after the most affectionate, tender, endearing manner imaginable. But when we are in company together, she is a perfect contradiction to her letters. She likes the liberties I take with her, but still continues reserved to me.

How shall I prevail with her to shew me as much kindness when present, as when distant? or must I content myself with the benefit of her friendship, without the pleasure of it?

A. Madam,

A. Madam, we see no reason why you should the least doubt the sincerity of the Lady's friendship; since what is writ is a surer demonstration of the disposition of the mind, being the effect of deliberation and second thoughts, than what is spoken only: And all are more cautious of what they give under their hands, lest it become an evidence against them. The reason of that seeming reservedness in her in conversation, may arise from an unhappy temper (that epithet may most justly be apply'd in point of friendship) which allows not that presence of mind, which some are fortunate in; and this seems the rather so, because she is pleas'd with the liberties you take.

Q. Why should Crocus, or Saffron, which is of a red colour when boiled, or steeped in any liquor, make it yellow?

A. We beg leave so far to object against your assertion, in relation to the colour, as to say, that it more naturally displays a golden colour, than a red one, and then it is no wonder why its infusions are of the like hue.

Q. Learned Apollo, tell me why,
The larks which soar so very high,
On their return are always found,
To take their lodging on the ground:
Why on high trees don't they repose,
Or in the hedge, as others does;
As seems most properly inclin'd,
To suit their lofty tow'ring mind?

A. To shun the harsh discordant notes
Of sylvan, and promiscuous throats,
The lark ascends an higher sphere,
And joys to sing her anthems there,
Till with an humble flight possess'd,
She seeks the lowest place for rest:
As wisely judging on the ground
The safest seat is always found.
A most pathetic emblem this,
To dig out the surest bliss;
Teaching that grandeur's most refin'd,
When 'tis with condescension join'd.

Q. Dear

*Q. Dear all-knowing Sol, son of Laton and Jove,
 Say, whence this old proverb took bearing,
 That shitten-come-shite's the beginning of love,
 And a t——d in your teeth is no swearing.
 Tho' the query be coarse, don't think that I flout you,
 By thy thund'ring dad in the sky,
 I should not have ask'd, could I tell it without you,
 Nor would I provoke you not I.*

Ch——y Kn——y. Vertuoso S——r.

*A. Joan Pluck being catch'd at a time by her spark,
 To conceal it, she yielded with speed;
 Quoth he, shitten-come-shite's the beginning of love,
 And so they most sweetly agreed.
 One Bullock was fet in the stocks for an oath,
 And finding the shame above bearing,
 Cry'd out to the constable, in a great wrath,
 Well, a t——d in your teeth is no swearing.*

*Q. As late in Morpheus leaden arms I lay,
 To my recess, an envoy snatch'd his way;
 Fraught with the news of dear Pioss's death,
 Who suddenly, it seems, resign'd her breath:
 Waking, and scar'd, did I with horror cry,
 Oh fate! had I but seen Pioss die;
 The happy she, that gave Meloss's birth,
 Had I beheld her sudden flight from earth,
 Then satisfaction had o'ercome my grief,
 But I, alas! mourn 'thout the least relief.
 Thus reason nor religion can expel,
 The grief that does my tortur'd bosom swell:
 That she's secure in bless'd Elysium's plains
 Alas! no shadow of a doubt remains
 Then, dearest youths, some pity now exert,
 And beams of comfort to my mind impart.
 Tell me from whence the boding vision came,
 That did Pioss's sudden death proclaim;
 And why I thus lament the happy dust
 Of her, that dy'd so well, and liv'd so just;
 Speak, sacred oracle, my tears regard,
 Nor longer let your gracious ears be bar'd;*

*What tho' my muse is sad and unpolite,
Her love's sincere, and all her thoughts are white.*

A. 'Twas mighty love that forc'd the dreadful vent,
Love, that's immortal sure, the message sent.
For 'tis not fate, with all her pow'r, controuls,
Or bars the blifs of sympathizing souls;
And as your better half's entomb'd and gone,
We need not study to derive your moan.
Your muse then summon to prepare her flight,
Let her transport you through the realms of light;
Still soar aloft, through liquid skies repair,
And safely wing you to Elysian air;
If there with residence *Piofa's* blest'd,
Then shall *Melosa* be with recent joys possess'd:

Q. *Oft have I read your lines, admir'd your wit,
But still I find I'm the reverse to it.
And though you boldly tour it to the sky,
How did you first your tender pinions try?
Say, by what means the art I may acquire,
To stop my boundless wish, and quench m' inflam'd desire?*

A. To find your wants, is one sure way to rise
To sense, for none but such are counted wise;
Boldly attempt! if nature be unkind,
Denying aid to your aspiring mind;
Decline (contented with your humble fate)
For art, tho' it may mend, it never can create.

Q. *Whether it be not uncharitable to curse our neighbour,
as the office of commination enjoins us?*

A. The curses repeated in the commination office
are taken out of the Mosaick Law, and therefore
were pronounc'd by God himself. And when to
these we subjoin *Amen*, we do no more than say, the
will of the Lord be done, who has entail'd a curse
upon each of these wicked practices. And as it is our
duty to resign our selves intirely to the pleasure of
the Almighty, to acquiesce in all the proceedings of
our Maker, shall we refuse to acknowledge the ju-
stice of the great avenger, to say, *Righteous art thou,
O Lord*, who in the Gospel as well as in the Law
hath made sin and punishment to go hand in hand, to

go always hand in hand, unless repentance intervene and ward off the blow?

Q. What reason had Cain to be afraid of being slain, Gen. iv. 15. whereas we do not read that there was any more than two besides him then in being?

Who was Cain's wife, for the reason aforesaid?

A. Tho' the Scriptures don't take notice of any other persons before that time, yet neither do they say, that there were no other. And sure Scripture silence can never be admitted for an argument without particular reasons to enforce it. And therefore we may reasonably suppose, that some at least of those sons and daughters, mention'd in Gen. v. to be born to Adam, were in being before that time. And this is also a solution of your second question.

Q. In the story of Solomon's judgment 1 Kings xxvi. 27. on reading the words nicely, to which woman do they appoint the living child, according to the strict rules of Grammar?

A. Since Solomon says, give her the child, the strict rules of Grammar, were there nothing else to determine it, wou'd refer the words to the last speaker, who was the woman that wou'd have the child divided. But here we may reasonably suppose, that Solomon pointed to the woman, who, out of tenderness for her child, chose rather to part with it to her competitor, than have it slain by so inhuman a division: And then the strict rules of Grammar will refer the words to the person he pointed to.

Q. Gentlemen, 'tis a hard season, and I doubt not a time wherein charity may be very seasonable. It hath pleased God to give me some substance in the world more than supports my self and family; and from divers other considerations (viz.) no children, no poor relations, very great, and an uninterrupted state, and course of health, &c. From the whole I cannot but from the providence of God judge, but he does in an essential manner call to me to do good. Now I am much at a loss with respect to the objects of charity, for loth would I that a real object shou'd go away unrelieved. I pray, what method shall I take,

take, seeing both the deserving and undeserving present themselves, what prudent measures shall I take, to know one from another, that so the real poor may be helped, and the lazy idle poor discourag'd?

A. Excellent the conclusion which you draw from your flowing circumstances, from your prosperous estate, namely, that the kind, the bountiful bestower of the substance you enjoy has appointed you a steward of his household, to *fill the hungry with good things, to make provision for the poor and needy, to give them their meat in due season.* And we cannot but think you *worthy of double honour*, in that you are desirous, not only to be a steward, but a wise steward, desirous to make choice of the most deserving objects, to relieve the undisguis'd necessitous, but *send pretending counterfeits empty away.* You acquit your self a very faithful dispenser of your master's bounty, while you neither retain too large a portion to your self, nor yet are willing to *take the children's bread and cast it to the dogs.* Tho' yet, notwithstanding your most cautious industry, *the dogs will sometimes eat of the meat which falls from the children's table.* We perceive that you have learn'd a very useful lesson from the inclemency of the weather; have learn'd from what of course you must have felt of it your self, to pity those miserable persons who must feel it more; according to the compassionate *Dido* in the poet;

Haud ignara mali miseris succurrere disco.

But as for the worthiness of objects, it is an observation not more common than deserving our regard, that there are none more worthy than decay'd distress'd house-keepers, and those unhappy persons who *cannot dig*, and yet *to beg* they are *asham'd.* And as some tradesmen have suffer'd more particularly from the severity of the season, and their families been reduc'd to very great extremities, so you wou'd do well to use an industrious application in the searching out such as these: You wou'd do well to enquire of your acquaintance, whom they can recommend, either upon their own knowledge, or the well attested

assurance of their creditable friends. But if your modesty will not suffer you to be known of men (tho' to be known of them with so excellent an intention is no violation of the rule of secrecy) you may employ your most intimate companions, your bosom confidants, in so commendable a search.

But amidst the various objects that unfortunately abound, we cannot, we must not overlook the new erected schools of charity, those seminaries of piety, those nurseries of religion. Here, since you say that you have no children, you may yet *have children at your desire*, in that you may enable your self to say of some of these, in allusion to a charitable, to a tender *Job*, *they were brought up with me as with a Father*. Here you may behold (since the discovery of real objects is your principal inquisition) here you may take a view of unfeign'd want, of undissembled necessities, of unaffected poverty. Here you may become at once, both *a father to the fatherless, and an husband to the widow*. Happy the man who thus *scattereth abroad, who giveth to such poor as these; his righteousness remaineth for ever*.

Q. What is the wind?

A. The wind is a more than ordinary commotion of the air, and of the vapours which it carries with it.

Q. *I was much surpriz'd when I saw your answer to the word inauguration, applying it to the 8th of March, when the word in the Dictionary gives it to consecration, and installation, and dedication. The medal struck for the coronation, calls the 23d of April inauguration day. Doctor Heylin in his Cosinography, page 253, speaking of Westminster-Abbey, says it is famous for the inauguration and sepulture of the Kings, and page 285 says that Scone in Scotland is the usual place for the inauguration of the Scottish Kings, Frankfort the place for the inauguration of the Emperors, with a multitude more of witnesses I find in that learned author, and many others; nay, even all that I have read on that subject. Now how inauguration day can be the 8th of March, and not the 23d of April, I see not the least glimpse of reason.*

Pray

Pray give me your opinion why it is the 8th of March as also the derivation of the word?

A. Our former solution being too precipitate, we beg leave to present you with a full discussion of the matter. But that this may be done with the greatest perspicuity, we shall first comply with your last desire, and give you the derivation of the word *inauguration*. It is a compound of the particle *in*, and the simple *auguration*, which simple word is deriv'd from the Latin *Auguratio*, which signifies divination or soothsaying. For as the Roman authors or soothsayers perform'd their superstitious ceremonies of auguration, when magistrates were solemnly invested with public authority, so it is metaphorically translated to the Christian ceremonies made use of at the coronation of our Kings and Queens.

If therefore the question be propos'd, whether the 8th of *March* may be call'd *inauguration-day*, we answer in the affirmative, that it may be so call'd in a figurative sense, namely, with regard to that known maxim in the Law, *Rex Angliæ nunquam moritur*, the King of England never dies. For no sooner does the predecessor go off the stage, than the successor is invested with as complete an authority, as tho' the ceremonies of inauguration were actually perform'd. With respect therefore to so complete an authority, the 8th of *March* may by way of metaphor be not absurdly denominated *inauguration-day*.

But the literal intention of the word applies it to the 23d of *April*, since on that day the solemnity of inauguration is pompously perform'd. And therefore that day is generally styl'd *inauguration-day*.

Q. *It being maintain'd in argument, that a place may be fill'd with nothing, is not such an assertion contradictory both to reason and sense?*

A. If the word *may*, be put to signify a possibility, as the tenor of the question seems to import it is, then it must be granted to be a plain absurdity, unless we will allow, that fulness and emptiness are terms equivalent. But if the place be a determinate one,

and the word *may* import a prohibition, then there is no contradiction in the case. For to say, that such a determinate place may be fill'd with nothing, is the very same as to assert, that it may not be fill'd with any thing. In which case an affirmative proposition couches a negative one. For the rules of logic will allow that in a proposition, where the copulative is affirmative, and the predicate negative, or *vice versa*, those two opposite terms are so convertible, as to make both the affirmative and negative proposition to be synonymous in sense.

*Q. Bright beams of Apollo, whose right does extend,
To answer all queries that any shall send,
I humble my self to your rays so extensive,
And lust'ring streamers so all comprehensive :
Permit me a reason to comprehend quare,
A cup to a stool may be caus'd congelare ?
Aqua, nive, faleque, hoc facile factum :
Nempe juxta ignem, ego vidi adactum.*

*A. Hail, Sir, with your glorious addresses abounding,
That so learned appear'st, and so nice in propounding ;
Tho' the fire in some measure relates to this matter,
Yet your problem's sufficient to make our teeth chatter.
Comprehend then that snow, when commix'd with
your sale,*

*Becomes loose from each corpuscle call'd Glaciale.
Et cum illa vicinis in aquis mergantur,
Statim illis particulis aquæ hæ congelantur.*

*Q. ——— if tears but prove
The head is full of rheum, but not of love,
Your logic does a weeping Jesus stain,
A Paul, a Peter and a Magdalene ;
For each of them by their example show,
Where love is true, there tears in plenty flow.
Apollo's scorn, his pride does rather prove,
Than tears should flow without their fountain, love.*

*A. ——— 'Tis you prophane,
When serious matters with a jest you stain.
Our first assertion, we with ease can prove,
Tears are not always the effect of love.*

Are there not *tears* of *anger*, *tears* of *wiles*,
 More false in *whores*, than *weeping crocodiles*?
 And are they not (tho' overcharg'd with grief)
 Such as can vent no *tears* to give relief?

A noble *Roman*, when he'd slain his *son*,
 As soon as he discover'd what he'd done,
Paternal love and *grief* swell'd to that height,
 They prest him to the *grave* with their own *weight*.
 Yet not one *tear* escap'd, and wou'd you prove,
 Because he shed no *tears*, he had no *love*?
 Or when (as oft you may) you meet a *punk*,
 Flowing with *tears*, nay, sometimes when she's *drunk*,
 Will you conclude, the *rheum* advanc'd its course
 From *love*, that *sacred love* must be the source?

Q. In days that's past, free from all worldly care
 Of things precarious, but in joys sublime,
 And pleasures vast, my blissful hours I spent,
 At last (oh fickle chance! Oh dire reverse!)
 A beauty fatal has disturb'd my rest,
 My heart surpriz'd, and with deluding light,
 Through mazes endless led unactive I,
 No more those pleasures taste with grateful gust:
 My former quiet, how shall I restore,
 Resolve me this your god-head I'll adore?

A. By warm desires attack'd by love inflamed,
 No wonder former pleasures tasteless are:
 The soul transfix'd by more sublime ideas,
 Views with disdain all objects but its love;
 So seemingly divine are all its joys,
 So great is beauty's force, it boldly triumphs.
 Over our strongest reason, and in vain.
 Its boasted energy attempts our care.
 Enjoyment only can our peace restore,
 That past love's trifling pains can vex no more.

Q. Dear Sol, since you're of race divine,
 I draw you for my Valentine;
 For know, my boy, I'm one o'th' nine
 You know *Thalia's* fair and young,
 Can entertain you with a song,
 Has wit, — or *Phœbus* self has none.

*Tho' now you're coy——on Easter day,
 We'll dance and toy, and frisk't away,
 Then hey! for Sol and Thalia!
 You then shall pay off former scores,
 And get a race of sons of whores,
 Shall rival dad in his amours.
 This Phoebus is the proper time,
 To choose a lover in the prime,
 And so good morrow Valentine.
 But you can answer best of all,
 Why Valentine my love I call,
 Since no man's thought so wise as Sol.*

*A. Good morn, Thalia, fair and young,
 To whom all epithets belong,
 May furnish Sol's immortal song,
 In you we've all the nine in one,
 Whose bright unrival'd numbers run
 Like the swift chariot of the sun.
 The more Thalia to regale,
 And shew how much her charms prevail,
 Which like our influence ne'er shall fail,
 We'll double in the follow'ng spring,
 The bloom, the sweets and ev'ry thing
 Shall some new joys untasted bring.
 'Midst them Thalia we'll embrace,
 All nature's softest pleasures trace,
 And propagate a glorious race,
 Not in the extacy of love,
 Out-shining all the Gods above,
 And might become the pride of Jove.*

Q. In Gen. v. 2. we read of our first parents that God called their name Adam, now I thought that Adam was the name of the first man only?

A. Adam in the Hebrew signifies man, and therefore by way of eminence is appropriated to the protoplast or first man. But it sometimes denotes the species of human race, and therefore is inclusive of both sexes. Whence the original words might have been properly translated, be called their name mankind. And therefore Adam, or mankind, is a specific difference

ference to distinguish us from other species of the common genus, *animal*.

Q. The answer you gave to a question concerning the use of reason in matters of faith, seems to me by no means apposite or pertinent. The design of the question is plainly this, whether a man cou'd be obliged to believe any proposition as an article of faith, which shou'd be repugnant to the clear and self-evident dictates of his reason; since such a contradiction in any proposition to the clear and self-evident principles of reason wou'd be a clearer demonstration of its falshood, than any argument, that cou'd be brought in proof of its divine authority cou'd be of its truth? Now the distinction which you lay down between things above, and contrary to reason, does not at all affect this question; for the proposition here spoken of is plainly supposed to be contrary to reason.

A. Tho' you are pleased to say, that the solution of your question was by no means apposite or pertinent, we beg leave to tell you, that we do not think that we have reason to recant our notion of the matter, since some things may seem to be contrary to our reason, when the reason of their seeming so is no other, than because they are above our reason. And of this we may instance in matters capable of human demonstration. For learned men do very often advance paradoxes which to others, who are unacquainted with the solution of them, because unskilful in the sciences to which those paradoxes belong, seem utterly repugnant to the dictates of their reason. When therefore we meet with a doctrine seemingly incompatible to reason, we should consider, that if the nature of the doctrine be such as to be naturally incomprehensible to human intellect, it yet *may* be true notwithstanding its seemingly inconsistency with reason; and that, if it be plainly and clearly reveal'd in the word of truth, it advances from possibility to certainty, and not only *may* be true, but actually *is* so. Since therefore men of ingenuity and reason give up their assent to the fore-mentioned paradoxes, where they may depend upon the knowledge and

integrity of the persons that advance them shall we have a greater regard to man, who, how learned soever, is yet our fellow-creature, than to God our Maker? Shall we demur to divine infallibility, and yet pay a deference to human fallibility? What is this, but to set the *creature* above the *Creator*, who is God over all blessed for ever. But as for those doctrines which are upon a level with our reason, there, if they seem repugnant to our reason, we are so far from being obliged to believe them, that on the contrary, we are obliged to suspend our belief of them, till that seeming repugnancy be rationally removed. In such cases to believe without reason is no faith, but weakness, but infirmity, but credulity.

But as the mysterious doctrines of Christianity, tho' they should seem to any one to have as evident characters of falshood as the arguments produced for the authority of the Scriptures can have of truth, there is yet a signal, a material difference between them, since the seeming falshood of the one proceeds from the incomprehensible nature of the subject, and therefore *may* be otherwise, notwithstanding its seeming falshood, and because we are favour'd with a clear revelation of the matter, undoubtedly is otherwise; whereas the seeming certainty of the other is deduc'd from such particulars, as are the proper objects of our reason, as are equal to our capacities.

Q. I have been born and bred well, and have lived tenderly and handsomely as most Gentlemen, but by several misfortunes, some occasion'd by my own folly, and some by the villainies of others, which together have been my ruin: And this cold weather I am flung into a prison, where I find little but stone walls, scarce bread and water, besides the common basket, nor bed, nor fire, and what is worst ill company. When I complain, I am told by the jaylor, if I will pay for it, I may have a handsome room in another part of the prison, a good bed, good fire, choose my company, have my friends come to see me, and my victuals as I please. Now I have no money but what is my creditors, I have offered them it all for my liberty,
and

and all the submission an honest man ought; but find them as inflexible as the iron grates and stone walls about me, so desire your advice as soon as possible, since they will not accept my offer, if I may not make use of their effects in my power for my better and convenient subsistence; or whether I ought, notwithstanding their inexorableness, give all up to them, and content my self with a languishing death, as such a miserable condition in a little time must produce?

A. Common equity allows us to have a subsistence in the world, to have a necessary provision, how deeply soever we may be involv'd in debt. And therefore tho' a court of judicature may permit him, the court of conscience will forbid the creditor to rifle his unhappy debtor, when he enjoys no more than a common subsistence, than a necessary provision. And we wou'd propose this as one of the reasons of such an equitable allowance, namely, that whatever a debtor spares his creditor out of the necessaries of life, is far more valuable to so necessitous a debtor, than the debt it self to the less needy creditor. And therefore if a creditor be rigorous in the case before us, while he demands his own, he demands more than his own, and becomes an extortioner. And therefore, without the least shadow of injustice, you may make use of such a portion of what you have, as will deliver you from so deplorable a condition, from the afflicting pressure of so uncomfortable a state. But we wou'd willingly remind you to be extremely moderate in so rational a redress of such smarting grievances. And we think this memento to be the more seasonable, inasmuch as you make mention of a greater conveniency, nay, proceed a step higher yet, and speak of the *handsomness* of your room. Tho' yet we must allow, that the tenderness you take notice of, as to your former living, may make some things to become necessary to you, which to others are matters of a more comfortable convenience.

Q. Whether worms in one's face. (that make one look as if gunpowder were blowed in it) be natural, or through

a gross habit of body, and the means to be rid of them?

A. Worms in the face are generally caused by a corruption of the blood and humours, which extrudes putredinous matter to the skin, where being vivify'd, it is converted into worms.

Q. *Why are not the planets prefixed to the days of the week according to their celestial order?*

A. The Heathens who denominated the days of the week from the names of the several planets, superstitiously imagin'd, that each planet rul'd an hour, and was succeeded in this imaginary empire by that planet, which was next in the celestial order. And since they lookt upon the sun, not only as a planet (though the best modern astronomers are of another opinion, and that with reason too) but also as the principal of the planets, they therefore suppos'd it to govern the first hour of the first day, and thence denominated the first day of the week, *dies solis*, Sunday. And so proceeding according to the order of the planets, they nam'd each day from that planet, which was predominant the first hour of each respective day. If therefore you compute the matter, you will find it agreeable to such successive governments of these *hourly* monarchs.

Q. *Why are bath waters so hot, and what is the reason that it turns silver, if dipt in it, to such a golden colour?*

A. The heat of those waters proceeds from *sulphur* with some *nitre* and *bitumen*, from which last we suppose silver to receive that golden colour.

Q. *An acquaintance of mine has a son, who is exceedingly troubled with bleeding at the nose, sometimes in the night when asleep, and almost strangles him e'er he's awaken'd, other times without any agitation of body, or provocation, otherwise it runs a bleeding, and continues so a long time, that his friends are afraid he'll bleed to death one time or other. Phlebotomy he has found by experience will do no good. What should be the cause, and what remedy will prevent the issuing of so violent an effluviu?*

A. If

A. If the party concerned hath been free from outward causes, as falls, blows, wounds, &c. we take this hemorrhage to proceed from a plethory, or fullness of blood, whereby the veins may suffer a forcible apertion: Or from its ill quality, namely, its heat, tenuity, or sharpness, dilating the vessels, and rendring it fluxile even through the coats thereof. And as maladies of this kind so frequently admit of cure, so we are of opinion, that it is not out of the power of an able physician to perform the same.

Q. To mester pollow Sur yo mun kno that I live in Cheshsher when I am a whom, but I cume to this towne about sum bisnis, and I harde whot brave foke yo worne, so I had a minde to ax you won question, and that is whedder a pawnd of good fat cheshsher chese, or a pawnd of beacon wood drop most butter if they wor to be rosted, yau mun make haste with a aunser, or elf I shall be gwon whom agane and so I remane jore lossing frend Tummos.

A. Röst a pawnd of gud chesher cheeze for yowr breckfaust an aufter run whom agen as fast as eef you had a balee at your breech ond zo you will knaw whith drops most hog or cheeze.

Q. Why there are more larks than tom tits, when tom tits frequently hatch 24 young ones at a time, and larks never above 4 or 5?

A. As for the number of the tom tit's young ones, we doubt you are mistaken, since nine or ten are commonly found to be the number thereof. And whereas the tom tit breeds but once a year, the lark breeds thrice, viz. in May, July, and August.

Q. Ye wise British bards, if it is your design,
To be thought Phœbus sons, and friends to the nine,
You should not neglect, but resolve very soon, Sirs,
Those persons that civilly ask you a boon, Sirs.
I'm sure I have sent you three questions or four,
Since which I have read full thirty or more
Of your excellent papers, but never could find
Any one of 'em answer'd, which I vow is unkind.

*If you'll give a good reason for this your neglect,
I shall ever your godships adore and respect;
Nay, yet I'll do more: For I solemnly swear,
By the shrine of great Phœbus (whose heirs you appear
To be) That I'll willingly pay my half crown
Per quarter for papers of so much renown?*

A. Of seeming neglect when any accuse us,
They ought (or we think it is but to amuse us)
To send at the same time their questions again,
Or else must expect that their sending's in vain;
For they might have miscarry'd, for the publick unfit,
Be answer'd before, or defective in wit:
But suppose none of these, that they're fit for an answer,

No wonder if thirty before we advance, Sir,
Since rarely one comes, but an hundred before,
Are plac'd on our files, which solution implore.

Q. *I am sadly disturb'd,
And by my wife curb'd,
Which makes me just out of my wits,
I took pen and ink,
Endeavouring to think,
Being now in my frensical fits:
To write to you Apollo,
Whose judgment I'll follow,
Which if to me you'll please for to grant,
Thro' England and France,
I'll sing and I'll dance,
And encomiums ev'ry where chant.*

*A cup of good ale,
Neither new nor too stale,
My wife loves, and is like a good fellow.
She's as chaste as a dove,
She swears by above,
But she loves to drink, rant and to lellow.
When fudd'd she'll come
From the de'el to my home,
She sits down and doth presently scold, Sirs;
If I squeeze a word in,
'Ho' as small as a pin,
The house is too little to hold her.*

The

*The knives with the handles,
Nay the candlesticks and candles
At my head, Sir, she presently flings,
Then she laughs and sits down,
When she's crack'd my soft crown,
And recalls my love back when she sings.*

*I presently go,
And say how could'st do so
To thy husband, my dearest dear wife?
Then she flings, scolds again,
And inflicts me more pain,
That I'm truly quite weary of my life.
Now fain wou'd I know,
That is what I shall do,*

*For to live thus I cannot endure, Sir?
If you'll shew me the way
To tame her, that day*

Reward you I will to be sure, Sir.

*A. Alas! thou poor wretch,
It were better to stretch,
Than endure such a terrible life :
Nor can we procure
A remedy sure*

Against such a de'el of a wife.

*Yet something we'll tell,
We hope may do well,
When fill'd up with ale she's grown mellow ;
Strait put her to bed,
Then thrust in instead*

Your self a large hog for her fellow.

*Perhaps the surprize,
When she opens her eyes,
May make her the foul vice decline ;
Besides the disgrace,
Which will fly in her face,
Whenever she looks on a swine.*

*Q. Since every day such nonsense you rehearse,
And answer trifling fools in doggrel verse,
Tell me, ye bards, (for 'tis an open shame)
Why you presume to use Apollo's name.*

*Vile sons of Fleckno, (for had Fleckno seen
Your papers, sure his heirs you all had been.)*

*O! say, why you abuse the Delphick God,
And publish in his name your works abroad?*

*A. Eternal dulness only to repeat,
The nauseous reliques of a former treat;
To rail in gross, but not one notion name,
To which the blockhead can objection frame;
No wonder you were never bit before,
'Bove notice of such snarling curs we soar.*

*Q. Apollo, thou'rt sure the most lucky at writing,
As ever was blest with the art of inditing:
Thou pleasest all people, nay each opposite,
In thee (tho' they hate one another) delight.*

*Nay, the grave, the religious, morose, nay, the sow'r,
Who're above all mankind do acknowledge thy pow'r;
And at the same time both the airy and young,
Are charm'd by your numbers, and pleas'd with your
song.*

*The church, the dissenter, and even the quaker,
Do own thee an honest and just undertaker;
Nay, thou pleasest what never was heard of in story,
The rigidest whig, and the surliest tory:
I hear but four sorts which object to thy rules,
They're the rakes and the atheists, the knaves and the
fools;*

*Because often last, and nothing but shame
Expos'd to the world, can the scoundrels reclaim;
O! say by what mysteries thus you engage,
The wisest, most learn'd, and best of the age,
In which your fine notions so brightly do shine,
They prove thy great skill, and confess thee divine.*

*A. The rule for a principle first we laid down,
Was to seek to improve and not anger the town;
All factions we shun, and all parties disown,
To probity making our refuge alone;
As knowing *invectives* will never reclaim,
The authors of such always losing their aim;
And malice, tho' witty, will never engage,
Much less ever tend to improving the age.*

Those

Those scurrilous blockheads, who think they provoke,
When meeting a just and satyrical stroke,
Mistake us, alas! we despise the abuse,
Nor can own an *anger so poorly to lose*.

Q. Pray favour me with the true definition of a miracle?

A. Some define a miracle by the absolute difficulty of the thing perform'd : But since all things are not only *possible with God*, but easy to a power omnipotent, the definition will no ways bear.

Others define it by a performance that exceeds the power of any created being : but since we are unacquainted with the natural powers and faculties of invisible agents, this definition also may be objected to.

And therefore we think it the most unexceptionable definition of a miracle, that it is an effect superseding the known stated laws of nature.

Q. I am by trade a butcher, and do kill a pretty many sheep in the year. Now there is a flap upon the breast, belonging to the skin when fleed from the sheep, which I always cut off (tho' no ways customary for other butchers so to do) whereof the wool brings me in about 50 shillings, or 3 pounds a year. The selmongers who buy the skins, did they examine every individual skin, as they do not, wou'd either expect that flap, or make an allowance for it. Upon this account there be some persons who charge me with the crime of cheating the selmongers, who, since they never make an exact scrutiny into the skins they buy, which wou'd take up too much of their time, and then mixing them with other skins, never-know that this flap is taken away, till they come to dress them, and then can never know whose skins they were which want this flap. But since they have the liberty of examining the skins before they buy them, and have what they bargain'd for, I can't think myself chargeable with the crime of cheating the selmongers.

A. It is an argument how little you can vindicate your unchristian practice, since you take shelter in so insignificant a plea as that of a carelessness, inasmuch as the selmongers use not the liberty they

enjoy, of examining your skins. We therefore beg leave to confront so frivolous a pretext with the subsequent particular.

1. Justice is so nice a point, so tender a concernment, so jealous of its sacred privileges, that no cause, how great soever, and therefore to be sure not so slender a cause as that of carelessness, can justify any the least encroachment upon its inviolable rules. Irreversible that noted sentence, *Fiat justitia, ruat mundus*; *we must rather suffer the fabrick of the Universe to be dissolv'd, than any ways infringe the prerogative of justice.*

2. You say, that you therefore defraud your chapmen, because thro' their neglect they deserve the usage. But who made you an avenger of demerit? Whence do you derive authority to encroach upon his prerogative, who has plainly told you, *that vengeance is his, and he will repay it.*

3. But what, tho' vengeance were yours, and you were commission'd to repay it? yet, what pretence can you have to punish that neglect, which you your self excuse? For you say, that the examination of the skins would take up too large a portion of their time. And therefore you are not only unjust, but uncharitable too, in that you take advantage of other mens necessities, and make them therefore sufferers, because unable to prevent it.

4. But tho' their neglect were not at all excuseable, you might yet suppose, that they were therefore negligent, because they took you for an honest man, and repos'd a confidence in your dealings with them. And therefore on this supposal you would be chargeable with a complicated guilt, chargeable, not only with injustice, but also with that mean, that ungenerous, that ungrateful misdemeanour, a breach of trust.

5. Since the selmongers, when they find that they have been fraudulently impos'd upon, cannot possibly be sensible who it is that has impos'd upon them, you cause the reputation of your fellow butchers to
be

be called in question; you fully the good name of your innocent neighbours, and make upright dealers to be sufferers for your guilty practice.

6. The argument of carelessness, if at all allowed of, will reach farther than you your self would have it. For it will equally permit your own servants to rifle, to defraud you, at what time soever you are careless of your effects.

Unhappy Man! yea, doubly unhappy Man! first in the commission of so inexcusable a crime, and then in the allegation of so unpromising a plea, as is a distinct enormity, an additional transgression. Let therefore these words of *Solomon* be always in your view? *a just weight and balance are the Lord's.* Let those golden words, which are metaphorically applicable to every other method of disposing of our goods; let them be your daily, your constant motto; so shall *your righteousness be as clear as the light, and your just dealing as the noon-day.*

Q. Pray resolve me, if there are, or ever were, such creatures as pigmies?

A. Some skeletons, which a little resemble a man's, of small monkeys, have been shewn for such, which perhaps gave occasion for this opinion. Many small dwarfs there be also in the *Turkish Seraglio*, and formerly in the courts of *England*: but that there is, or ever was such a distinct nation of people, is as false as *Pliny's* people, who had no *Mouths*, but lived only by the smell of flowers and fruits.

Q. Is there any such thing as the *Philosopher's stone*, if there be, what is it?

A. To answer your last question first, it is a mere chimerical notion: never any, who pretended to it, offer'd a reason for it, and what has no foundation in *Reason* or *Nature*, is not worthy a controversy.

Q. I have seen a bladder blown but about half full, yet being laid before a large fire, it hath swell'd till it burst.

A. The air is rarified by the heat of the fire, so there not being that compressure of the ambient air
to

to restrain the effort of the included, the effect you mention follows.

Q. What is the reason that marble sweats (as they vulgarly term it) before rainy wether?

A. It is the nature of the air to penetrate and fill up vacuities; all bodies being porous are, by consequence, receptive thereof. And as it is the nature of air to penetrate, so it is also to circulate, as water does, but faster, being of finer substance. Now in rainy weather the air being more thick than at other times with vapours and exhalations, it cannot penetrate the marble, before it puts off its more gross particles, which it leaves upon the marble, and is that they call *sweating*.

Q. What is a cancer, and whence is it bred, and why so called?

A. A cancer is a hard tumour, (of a blue or blackish colour, full of sharp pain) beset with many veins, (big with a black humour) resembling a crab's-claw, from whence it borrows its denomination, and taketh its original from blood, infected with a malignant disposition, and venenate nature. This humour concreteth itself in the beginning not exceeding the bigness of a pea, and afterwards groweth greater in bulk; especially, if it be enraged with sharp medicines, whereby it encreaseth in acute hot pains, somewhat like the pricking of needles, derived from sharp vitriolic particles, and the poisonous quality of the blood, grievously torturing the nervous and membranous parts, the subject of pain in this disease. There are two kinds of cancers, the one not ulcerated, the other ulcerated. The first proceedeth from a more gentle and less malignant mass of Blood, easily confining itself within the empty spaces of the fleshy parts, without much pain. The last is derived from a moist hot mass of blood, (full of fierce, saline, and malignant particles) which being settled in the empty spaces of the vessels parteth them from each other, and raiseth a tumour, arising from these sharp vitriolic humours, corroding the fleshy parts and
skin,

skin, whence gusheth out a thin sharp gleet, very offensive to the adjacent parts.

Q. A person, when clipt money went, took half a crown, that wanted three shillings and six pence of weight. How can half a crown make three shillings and six pence of weight?

A. That is nothing strange, for we have seen an half crown so much clipt as to want a crown of weight. Several half crowns, before the clipt money was called in, weigh'd but nine pence apiece. If three of such would not be the standard weight of one, by consequence one of them wanted a crown (*in such money*) of weight.

Q. Who was the best author, that ever treated of painting?

A. Signior Paulinus, an Italian, writ the best treatise on that art, which hath come to our knowledge, but 'tis a very scarce book. In *English*, a Gentleman of our Society writ one some years since. All we shall say of it, is, that had he seen one before in *English*, which discover'd that the author so well understood the art, he had not writ his.

*Q. Say, British Bards, with parts surprising best,
Whose sterling wit is more refulgent far,
Than glorious Titan's dazling beams appear,
And of all nature's bounteous gifts possess:
If silver swans presaging death is nigh,
With tunes melodious, on a gliding Stream,
Their parting life from death strive to redeem,
Or sing in mournful notes their elegy.*

A. The silver swans, no more than other fowl,
With tuneful notes presage impending death,
The notion of their dying, tuneful breath,
Was meant an emblem of a pious soul.
Such, whose fair life, white as their snowy down,
Not stain'd with the opprobrious marks of vice,
Arriving at the gates of paradise,
Their end with joyful resignation crown.

Q. To

*Q. To me, Apollo, pity show,
 Who am, that motion-work, a BEAU;
 In rhimes I must my case disclose,
 For, (slap my vitals) I hate prose.
 I courted Cælia for my wife,
 Kind she agreed to change her life;
 The day was fix'd, the ring was got,
 The parson ask'd to tie the knot;
 But, curse on it! my courage fail'd,
 And o'er my love d——n'd fear prevail'd;
 Yet, by next day I did recover,
 Address her like repenting lover;
 But she, proud minks, with scorn deny'd,
 And vow'd she'd be no beggar's bride.*

*So tell if I, cum mente probâ,
 May wed some other bona roba;
 And then, good Sir, you will disburthen,
 The loaded mind, of BEAU.*

Jack N——den.

*A. Cum mente probâ (tho' insanâ)
 We think you may e'en go to any,
 For tho' you the aggressor were,
 Yet having thus releas'd the fair,
 And she again hav'ng you discharg'd,
 And from his cage, the owl enlarg'd,
 Both are free from Marriage thence,
 As you your self are free from sense,
 Q. Say, British Bards, when Foreign Realms shall hear,
 The wonder which began the infant year;
 That England's bands in twice two hours was known,
 Full double in its bulk of riches grown,
 How will they entertain the strange report;
 And how much Great Britannia's friendship court?*

*A. When foreign Realms first hear the wondrous
 news,
 They'll swear 'tis forg'd, their judgments to abuse;
 But this wants Confirmation, 'twill be taught,
 And Confirmation, which will ne'er be brought,
 That great Britannia can such sums engage,
 When Wars have lasted almost half an age:*

Then

Then to exert such strange, surprizing pow'rs,
Millions to raise, in twice as many hours!
 But when it comes confirm'd, how will the sound,
 Th' amazed world with umbrages confound!
 How will *Britannia* rear her awful head,
 And strike her enemies with fear and dread!
 What cannot then (the whole report will run)
 What cannot be, by great *Britannia* done?

But when it reaches to the head of *France*,
 'Twill throw the frightened Monarch in a trance,
 To think that he hath try'd so long in vain,
 And with the utmost efforts of his brain,
 The title of a trifling bank to gain;
 Whilst all his statesmen did the scheme prepare,
 Which gave a little crack, and vanish'd into air.
 The monarch charg'd it to his subjects crime,
 And gravely cry'd, THIS IS A WORK OF TIME.
 But, when he hears, this wondrous speech took more
 Of time, with his great thoughts thereon before,
 Than great *Britannia* took to raise the whole,
 How will't affect his *Mantenonian* soul?

Hail mighty ANNE, to whose great *Auspices*,
 More blessings, as unparallel'd as these,
 We owe: Hail SENATE, wise, august, serene,
 For aiding, to your glory, such a Queen.

To the BRITISH APOLLO——— I think my self
 bound to make you l' Amende Honorable for my
 rudeness, which I leave you to make as public as
 you please.

Pardon, bright Bard, since she with blushes fues,
 The tim'rous fallies of a daring Muse.
 Who only aim'd by her presumptuous flight,
 To add new beams unto your dazzling light,
 For virtue, when oppress'd, appears more bright:
 None e'er cou'd hope by such enervate rhimes,
 To make you less admired by the times;
 Since every SUN, fresh scenes of wonder brings,
 And all are calm'd, when Heav'nly Phæbus sings,

Each *tortur'd soul* doth now with transport see,
His *doubts* expell'd, each *text* explain'd by thee
Emits to all its *sacred energy*. }

Whilst *nature's secrets* you with ease explore,
Find out new *mines*, and *purge* the *ancient ore*;
Such *thought*, *Oh Heaven!* in such expressive terms,
Shines through the whole, that every sense alarms, }
To pay the homage due to your amazing charms. }

But, who can paint the soft, endearing *arts*,
You teach the *fair* to captivate our hearts?
Whilst each fond *youth*, your *lays* do so inspire,
That all are strangers to a *loose desire*, }
And only burn with a *seraphic fire*. }

None e'er presumes to *tread a path unknown*,
But asks your *leave* before he ventures on.

Who can express, when you vouchsafe to sport,
In *rustic verse*, among the vulgar sort,
The *poignant wit*, that breaks through every line,
Unveils the *radiant God*, and forces *him* to shine?
Then, *Heavenly Bard*———

Since conscious of your worth, no *mortal* dare
Attempt to rival your *exalted sphere*,

Forgive my *musè*, and once more tune your *Lyre*, }
Lure down your *softest notes*, your *awful ire*, }
Lest overwhelm'd with grief, my trembling *musè* }
expire. }

Q. *What is the signification of water in baptism?*

A. As water is of a cleansing nature, so that inward and spiritual grace, of which water in baptism is an outward sign, *cleanseth us from all sin*.

Q. *Why is the soul called she?*

A. Because the soul metaphorically *conceives*, and thence bears analogy to the female kind. Whence our thoughts are styl'd the issues of the brain; and the writings of learned men, sometimes call'd their children. Or this distinction may have respect to the nature of the soul, in that it is originally pure, like a modest and untainted virgin; but by her compliance with the lusts of the flesh, with the vanities of the world, she prostitutes her virgin honour to every
unlawful

unlawful suitor that addressess her, and thence unfortunately becomes a common harlot.

Q. Whether souls are all equal in respect of those powers and abilities with which they act in their several bodies ; or else are some of them of more noble and exalted qualities than others ? If we allow the former, every day's experience seems to argue against it, by that vast disproportion that is clearly discover'd betwixt the judgment, understanding, &c. of some men, and others. If the latter be allowed, considering the circumstances of some men, what ungovernable bodies weak inferior souls are join'd to, it seems to reflect on the goodness of God.

A. 1. The objection, if at all allow'd of, is equally forcible, which soever of the two positions be admitted. For it equally reflects on the goodness of God, to create a soul of vast capacities, and then unite it to an ungovernable body, the organs of which he has so dispos'd, as to cause these vast capacities to lye dormant, and unexerted, as to join a soul of originally mean capacities to such an ungovernable body. But,

2. The objection is of no avail in either of the two positions. For he who has small capacities, with an ungovernable body, is probably, at present, in a better state than that of non-existence, but, undoubtedly, if we add another life to *the life that now is* ; whence it follows, that God has been good and gracious to the very man we speak of. And what, though we should allow, that God has not been equally good and gracious to him as to other highly favour'd persons (though even this may be call'd in question too upon other considerations ?) What tho' we should allow of an unequal distribution of his goodness, is it not enough that God is good to all, though not equally good to all ? To allude to the Apostle, may not God be allow'd to say, *I will be more abundantly gracious, to whom I will be more abundantly gracious ? Shall our eye be evil, because God is good ?* We may as well complain, that we are not all unbodied spirits, all of us Cherubims and Seraphims ;

phims; we may as well complain, that we are *made a little lower than the Angels.*

Q. A certain Lady was so much addicted to venery, that the repeated embraces of her lovers gave her no satisfaction. She consulted eminent physicians, in order to correct it; was often let blood, and took all the cooling things that could be thought of, to endeavour to subdue that insatiable appetite, but all in vain. It was her request to her parents, some time before her death, that she might be open'd, and the physicians, in the dissection of the matrix, found several curl'd hairs, which they judg'd to be the cause of her constant desires that way. Whether that unfortunate Lady was guilty of sin, in those repeated acts of venery?

A. Supposing all this to be true in matter of fact, it appears only that this Lady, from the almost continual irritation caused by those curled hairs, had an extraordinary strong propension to venery, but the question is, whether that propension was such as she could by no means resist? If so, she was not guilty of sin, since no action, but what is in some manner voluntary, can be sinful. But we can hardly be brought to think that God would ever put any man under such circumstances, as make it unavoidably necessary for him to commit an act in itself unlawful, and absolutely prohibited by him. We are rather apt to believe, that if that Lady had used her utmost endeavours, and had not only had recourse to the physicians of the body, but also to that great Physician of our souls, she might have been able to subdue that insatiable desire, which having not done, if it was in her power to do it, she cannot at the bar of strict justice be acquitted, tho' she may sooner find grace, or be beaten with fewer stripes; than any who never had so very strong temptation.

Q. In how many years doth the church of Rome keep a year of Jubilee? Whether it is not held once in fifty years?

A. The regular, and therefore more solemn jubilee is once in an hundred years. But in this modern

Rome

Rome has imitated her ancient mother. For the grand secular games were regularly celebrated but once in a century. But from the solemnity under *Augustus*, to that under *Claudius*, there were but 64 years interval. From that under *Claudius* to that under *Domitian* but 41. From thence to that under *Antoninus Pius* 59. From thence to the next under *Severus* 57. And from thence to that under *Philip*, (which was the 9th and last time those games were celebrated at *Rome*) 44. But present *Rome* is still more frequent in the celebration of her Jubilee, namely, at the expiration of every five and twenty years.

Q. May the body, properly speaking, be said to feel pain, or the soul only?

A. Pain is a preception or consciousness of something ungrateful and disagreeable. But perception, or consciousness is incompatible to a material substance, and consequently to the body.

Q. The Robin-Red-Breast being as malicious a bird as any, for they do not only destroy one another, but other small birds, why do many account it a crime to hurt it?

A. It is a pretty familiar bird, delights us with its sweet notes, therefore is in gratitude cherished by us. What malice soever is in its nature towards other birds, is nothing to us, nor a fault in its self, since it but follows the dictates of its own nature.

Q. Whether a fœtus be capable of respiration? To suppose it is not, is to suppose a life without breath, to suppose it is, admits of the following objections, that it cannot expire, because there is no vacuum, the Amnion in which the fœtus is contained being full of water. That upon inspiration, it must at the same time draw in the water, if not to the strangling, yet to the great detriment of the fœtus?

A. We answer in the negative, viz. That the fœtus is not capable of respiration; and as to the difficulty you take that opinion to be liable to, we find none in the supposition of a life without breath; for since the animal's life does merely consist in the motion of his blood, and other juices separated from

it, as long as that motion can be performed without breathing or respiration, it evidently follows, that life may also be without it. But we suppose, you very well know, that in a fœtus the blood not passing from the right ventricle of the heart into the left, thro' the lungs, (as it does in a born child) but circulating immediately by some other peculiar passages, respiration, which serves chiefly to dilate the lungs, is not necessary to maintain that motion, or circulation of the blood, and consequently life itself.

Q. If her most gracieuse Majesty Queen Anne shud mak de peece vid de tirante de la France, wedar you tinke dat dere woud retorne more refugee into de France, like I desine to do, or more stay here?

A. Wen dere be de peece vid France, de best Refugee vil prefer dere relishone vid good mutton and good beef, and de ledder shoo, to dere relishone, vid de garlick, de onion, and de vooden shoo.

*Q. Pray tell me, Apollo, as soon as you've room,
Why people suppose, that a man's in the moon,
And which way he reach'd to that lofty plantation,
Whether riding, or swimming, or by ambulation,
Or whether your querist may not be afraid,
That madam your syster's no longer a maid!
Resolve me, great Sir, for as I am a sinner,
She looks a little darkish since the man has been in her.*

A. That no man's in the moon wou'd be argu'd most vainly,

*Since terrestrial spectators can see him so plainly.
And how he got there nothing tends to the matter,
Whether coaches he took, or went thither by water.
But that LUNA's a maiden we never pretended,
Since that star-gazing sot to her mansions ascended:
And that issue they had, is undoubtedly true,
Since her lunatic brood's manifested in you.*

Q. What was the name of the place of our Saviour's baptism.

A. The three first Evangelists acquaint us, that it was in the river Jordan. But St. John is more particular, and gives us two additional marks of distinction.

tion. 1st. That the place of our Saviour's baptism was *beyond Jordan*, that is, on the other side of *Jordan* from *Judea*. 2dly, That it was in *Bethabara*; which place was situated in the *Scythopolitan* country, where the *Jews* were co-inhabitants with the *Syro-phœnicians*. The word *Bethabara* originally implies the place where the *Israelites* pass'd the river *Jordan* into the land of *Promise*. And therefore what place more particularly proper, more proper than *Bethabara*, typically to represent, that as *Joshua*, that heroic General, led the *Israelites* from thence into the land of *Canaan*, so *Jesus*, (which name imports the same with *Joshua*) *Jesus*, that *Captain of our salvation*, was there baptiz'd, in order to preach that Word, which should direct his profelytes to the *heavenly Canaan*, to the new *Jerusalem*?

Q My parents dying, I was early committed to the care of my guardians and relations, who gave me a very ingenuous education. When I was judged capable thereof, I was admitted into the university. I have quitted that kind of life, to follow what my inclination most led me to, viz. to serve my Queen and country. I am now going abroad, and the chiefest thing that detains me is, in my father's will I find these Words, As for my son, I recommend him particularly to the service of God, in the ministry of the Church, and therefore do lay a fatherly charge upon him, to fit and prepare himself for it, if no impediment of nature render him incapable thereof. Now, do I disobey a deceased parent's commands, (which I reckon as great a breach of the fifth Commandment as if living) tho' I take not orders? For I assure you I have often seriously considered on the duty enjoin'd, but cannot persuade my self to undertake so great a charge as is incumbent on a minister, and therefore in conscience should not attempt it, which I hope will bring me under my father's last words, viz. If no impediment of nature, &c. and what greater can there be than a man's conscience?

A. It is sufficient, that our heavenly Father has secured the authority of living parents, not only with

the guarantee of a positive injunction, but with the allurements of a promise too, the promise annex'd to the fifth Commandment. But that a father should extend his commands to such a distant period after his dissolution, and retain a parental authority, when return'd to his primogenial dust, this seems to be more than is enjoined by either natural or revealed religion. Not but that it is very commendable, and praise worthy to pay obedience to the dying words of an expiring parent; and in many particulars to decline it, is mis-becoming the relation of a son. Nay, if a father leaves a child an estate of his own acquiring, on condition that he obey his will, there a non-compliance can be justified by nothing less than a voluntary surrender of that conditional estate.

But as it is a custom, not more common than imprudent, to dispose of children in ways of living not at all agreeable to their genius and inclinations, so compulsion is in nothing more imprudent, in nothing more absurd, than with regard to the sacred employment of the gown. And therefore the *Harvest* must be exceeding *great*, and the *labourers* as exceeding *few*, where that command in the strictest sense can be applied to the case before us; *compel them to come in*. Nay, indeed, we can no ways conceive how a person compell'd to holy orders, can conscientiously make answer to some particulars in the ordination-office.

But, after all, we beg leave to propose a question or two, which, we presume, will not be thought impertinent. Why would you decline the gown? Is your genius unsuitable to the function? if so, we have nothing more to say. Have you neglected the opportunities you enjoy'd, to qualify, to prepare your self? You may redeem your time by your future industry; it may not be, perhaps, too late. Do you find an averseness in your will to that divine employment? It would be noble, it would be generous, it would be something more than filial, if out of regard to that earnestness of desire so visibly

bly apparent in your departing father, you would strive at least to conquer that averfeness, to work up your indifferent, your reluctant thoughts, to work them up to an inclination, to a desire, to a chearful desire of being admitted a fellow-worker in the Lord's vineyard, of becoming an embassador of *Christ*.

But if after a diligent application you shall be sensible of some deficiency (tho' a too diffident opinion of your self must not pervert your judgment in the matter) sensible we say of some deficiency, which renders you unable to discharge the office, you will be so far from being any ways oblig'd to a compliance with your father, that by so unwarrantable a compliance, you will at once act repugnant to the dictates of your conscience, which is absolutely and irresistively a sin, and therefore not to be superseded by the injunctions of a parent, and also be no better than a presumptuous intruder, than a bold invader.

Q. A friend of mine had the misfortune to break his leg, and by the unskilfulness of the surgeon, or some other cause, was forced to have it cut off just below the knee. He had upon the least toe of that foot a corn, which gave him a great deal of pain, especially against bad weather. He is now as sensible of pain as ever, and finds ease by rubbing or knocking against the bottom of the wooden leg with his cane. What should be the reason he is so sensible of the pain, when the cause is taken away?

A. Tho' this case may appear very strange to many, yet there is nothing more common among those who have had the same misfortune to have any limb cut off. However, the reason of that odd *Phænomenon* is not obvious to every one's understanding, since to give any reasonable account of it, it must first be acknowledged, that we are mistaken when we judge pain or pleasure to be in the body, and that they are a modification of the soul occasioned by some motion made in any of the nervous parts of our body, and communicated to the brain, without which communication we cannot be sensible of any pain or pleasure, as appears in dead palsies; but on the contrary, if

the filaments of the brain, which are as it were the roots of all the nerves come to be shaken, as they were when that motion was communicated from the limb, it will occasion the same sensation of pleasure or pain in our soul, as if the motion was really begun in that limb, and that only by virtue of God's wise institution, when he first made and established that wonderful union of body and soul.

Q. In the wood of Bologne, in the neighbourhood of that city, several trees of the largest growth were split by the extreme sharpness of the cold: I desire you to assign the reason, why the extreme frigidity of the air should cause the solid trunks of the largest trees to split asunder?

A. The extreme coldness of the air seems to be owing to some very sharp and piercing nitrous salts dispersed in it, which insinuating themselves in great quantities into the wood of some trees, like so many small wedges, may be able to split the biggest of 'em, and especially those whose pores are so configured as to admit them, but not to give them a free and easy passage.

Q. How came the women to take the upper-hand of the men in England, above all other countries, and whether the chronicle, or any other history gives the reason for it?

A. There is no chronicle, but will inform you of the mighty valour of Queen Boadicea, and the service done against the Danes by female courage, one of which occasions gave *that sex* the honour you take notice of. Tho' 'tis no wonder that our *English Ladies* are respected more than those of other countries, since superior worth may justly claim superior dignity.

Q. Astronomers affirm, that the Sun takes a diurnal course, and pretend to know how many miles in it, it fetcheth, which, if it be true, pray inform me how the following happens?

Suppose, I set out of London for a part of England, directly contrary to the Sun's course, (as they affirm) I have the Sun to my imagination just over my head at first setting out, and if I ride two or three hours, I shall perceive the Sun just impending over me.

A. In

A. In answer to your question, we would observe,

1. That since we are situated several degrees of latitude from the nearest vicinity of the Sun, namely, from the northern tropic of *Cancer*; we therefore beg leave to tell you, that in no part of *England*, at no time of the year, no not on *St. Barnabas day*, and in the most southern part of *Cornwall*, you can perceive the Sun to be just over your head.

2. That in so great a space as the foremention'd degrees of latitude, considering withal the vast distance of the Sun to that part of the earth, to which he is at any time perpendicular, so small a journey as that of 2 or 3 hours riding can make so sensible difference to the eye of the traveller. But,

3. The best modern astronomers are so far from allowing the diurnal course of the Sun, that they deny his annual course, and maintain him to be immoveably fix'd in a center, as we have more than once observed in former papers. But the result of your question is the same, whether the Earth or Sun be the center of the world. And since there are so great a variety of the very same *Phænomenas*, whichsoever of the two be supposed to move, they, who subscribe to the *Copernican* system, may often in accommodation to the vulgarly received opinion, (and in several particulars they generally do so) express themselves in the *Ptolemaic* style.

Q. Pray render into English verse these two following which are found in *Raphael the painter's life*,

*Ille hic est Raphael, timuit, quo sospite, vinci
Rerum magna parens, & moriente mori.*

A. This he, whom nature fear'd; loth to his art
In's life to YIELD, and at his death DEPART.

Q. The answer you gave to those jocular fellows,
Of old Rose's singing and burning the bellows,
Was so very ingenious it gain'd you renown,
In cottage, in palace, in country and town:
Wherefore, I, tho' a rustic, have dar'd to make bold,
The meaning to ask of a saying that's old,
That the origin cause of the words you'd unfold.

*Which often are us'd when we sit tittle tattle,
O'er a pot of good ale, at the sign of the bottle ;
Of this happy pair that were ask'd in the church,
And of that forlorn maid that was left in the lurch,
And such like discourse, which all the plain knows,
But when we with caution a secret disclose,
We cry, be it spoken, Sir, under the rose ?*

*A. You shall meet with an answer as true as had
those, Sir,*

*Of burning the bellows, and singing old rose, Sir ;
And since thou set'st up for the jocular trade,
Be it known that we love such a jolly old blade,
You must know, Sir, the Rose was an emblem of
old,*

*Whose leaves by their closeness taught secrets to hold,
And 'twas thence it was painted o'er tables so oft
As a warning, lest when with a frankness men scoot
At their neighbour, their Lord, their fat priest, or
their nation,*

*Some amongst 'em, next day, shou'd betray conversa-
tion.*

Q. I have a Welch rival, goat splutter a nail !

*My mistress doth make his chaps water,
Tho' his noddle be gray, his lewdness don't fail,
And earnestly longs to be at her.*

*Whoever beholdeth her delicate shape,
With taffy's and my punch'anel kelders,
Will swear from us three was copy'd the rape
Of Susan attack'd by the elders.*

*The damsel is virt'ous, most prudently shy,
And of such a cunning behaviour,
Sometimes I think he, then again he thinks I
Am gotten most into her favour.*

*Apollo, I'll stick to thy shrine like a bur,
Until you do send us some rules, Sir,
How we may discover which she does prefer,
Or if she makes both of us fools, Sir ?*

*A. To make you both nizeys, it never can be,
Since nature hath made you such tools,
Restor'd you your childhoods, then certainly she
Will never of children make fools,*

To

To tell, in her favour which of *you* most are,
Is hard, since by either harangu'd,
We've reason to think that she did not much care,
If both the *lewd* elders were hang'd.

Q. *If a doctor thou art,
Your advice pray impart
To me a poor mis'erable creature,
Who by poxes and claps,
And other mishaps,
Am reduc'd to a scarecrow in feature.
For my waist's but a span,
Altho' I'm a tall man,
My eyes are sunk into my head,
With long lantern jaws,
Fingers like to bird's claws,
And a colour as pale as one dead?*

A. By the image here meant,
You almost represent,
A just instance of heaven's displeasure,
For your terrible phiz,
As scarce human it is,
Seems to favour old *Nebuchadnezzar*.
Tho' his vices were great,
Yet his woes were complete,
And whatever the quacks may assure ye,
Such a diet as his,
Tho' you think it amiss,
Is the means that may probably cure you.

Q. *What is the import of those words in 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha?*

A. *Anathema* is a Greek word, and primarily signifies an execration, but metonymically, a person devoted or accursed.

Maranatha is *Syriack*, and signifies the Lord comes, that is, to the utter extirpation of so profligate a wretch, or let him be reserved to the dreadful coming of the Son of God, to the terrible appearance of the Judge of all the earth. Since therefore *Maranatha* is of the like import with *Anathema*, the Apostle

makes use of both the words to represent, that so blasphemous, so execrable a person, is worthy of a double curse.

Q. I desire you to give an explanation of Gen. iv. 26. Then began men to call upon the name of the Lord?

A. In the former part of the verse we read that *Seth* had a son whom he call'd *Enos*. Now the word in *Hebrew* signifies a man, and is deriv'd from a radix, which imports to be *sickly and weakly*. And therefore *Seth*, by converting that appellative into a proper name, and imposing it on his son, seems at that time to have more particularly consider'd the weakness and imbecillity of human race, of which every day's experience presented him with more pregnant and lively instances. And from the consideration of such deplorable weakness, such lamentable imbecillity, he might be naturally induc'd to persuade his family to be more serious, more solemn than men had generally been before, in the duties of piety, in the exercise of religion. And it is no uncommon mode of speech, to couch the comparative degree under that of the positive.

Q. Why was a new married woman among the Romans obliged to touch fire and water?

A. The custom specified cannot with any strict propriety of speech be said to belong to new married women, because it was part of the nuptial solemnity. Upon the bride's entrance into the bridegroom's house (after which there were several ceremonies performed) the keys of the house were first deliver'd to her, to denote that she was the mistress of the family (tho' indeed there are too many husbands among us Christians, who use even their prudent and discreet wives more like menial servants than mistresses of the house, so ready are they to forget that marriage-promise, *with my goods I thee endow*) and then the bridegroom presented her with two vessels, the one of fire, and the other of water. And as these two vessels were intended for emblematical representatives, so one of these two different significations is assign'd

assign'd to them ; either, as fire is of a purifying, and water of a cleansing nature, so the customary use of them we are speaking of may figure but that untainted purity, that inviolable chastity, that becomes the wife of our bosom : Or those two elements may be design'd as a pledge of the bride and bridegroom's adhering to one another in their greatest necessities in their utmost needs. And therefore this pledge is correspondent to those mutual and becoming promises in our matrimonial office of *keeping one another in sickness and in health*. And fire and water may represent such a strict adherence upon a twofold account ; either, because as they are such useful, such necessary elements, so they may be metaphorically significant of all the necessities of life ; or, as that common saying may expound it, *I will go thro' fire and water to serve you*.

But as either of these two reasons is assign'd, so we cannot see, why both of them at once might not have been intended by the custom.

Q. *The meaning of that expression, no peny, no pater noster ?*

A. No peny refers to the *Peter's pence*, a tribute which our ancestors, before the reformation, paid to the Pope of *Rome*. And as *pater noster* are the two first words of the *Lord's prayer* in *Latin*, so they are us'd for the title of the whole. And therefore the meaning of that expression is, *no money, no prayers*.

Q. *Why is the female sex attributed to a ship ?*

A. Because a ship carries burdens, and therefore resembles a pregnant woman. And this resemblance is more remarkable with regard to the modern dress, since the sails of a ship are somewhat agreeable to a woman's toppings. And perhaps the author of this denomination might design it as a satyr upon the sex, as thinking that a wavering ship that is toss'd up and down by every wind, was no unsuitable emblem of their reputed inconstancy.

Q. Why the greatest admirers of musick are generall great devotees to love?

A. Because love is the harmony of the soul, and therefore sympathizes with that which affects the sense.

Q. Whence came the saying, that London-bridge is built upon wool packs?

A. An impost laid on wool maintain'd the charge when that prodigious pile was rais'd.

*Q. Ye British bards, cover'd with glorious bays,
The just reward of your melodious lays,
Whose eloquence polite, and wit divine,
Like Dryden, Waller's, and the most sublime*
Improve the present age; will bless succeeding
time :*

* Milton

*Permit a youth with anxious care oppress'd,
To vent the jarring passions of his breast :
I love, but dare not, must not love declare,
Lest to my friend I should unjust appear,
Who being forc'd to leave his darling fair,
Compell'd me to attend, to sooth her care,
And keep her tender soul from plunging in despair.
I own'd I long had lov'd the charming dame,
And that her converse would revive my flame,
Begging to be excus'd, but he rejoin'd,
He knew I lov'd, and therefore would be kind,
That if I gain'd her heart, he would the nymph resign.
Yet would I rather just and faithful prove
Unto my friend, and stem invading love.
But Ob! Her perfect form! Her melting eyes!
And tender accents do my soul surprize.
What shall I do, ye oracles divine,
Direct my youth, guide my unstable mind,
That long has with alternate passions strove,
So that I may our friendship more improve,
And if it can be done, love with platonic love?*

A. Most gen'rous youth, that would'st at once improve,

The ties of friendship, and the bliss of love,

If

If she possess'd appears with thoughts refin'd,
 Despise external forms, inspect the mind :
 Let fond alarms no more your breast controul,
 But learn to prize her bright *seraphic* soul,
 So shall you *love* and *friendship* too pursue,
 And so shall both their *centre* fix in you.

Q. Pray, tell me, God Apollo, why
 Philander, *when alone*,

Firmly resolves his fate to try,

And make his passion known.

Yet *when he to his Chloe goes,*

He seems without desires,

Says nothing to the purpose, bows,

And decently retires?

A. From diff'rent causes this may light,

The *swain* may in his mind,

Form an *idea* far more bright,

On *vision* much declin'd.

Or not up to her pow'rful *charms*,

So when he makes his *suit*,

The *energy* of brisk *alarms*

May strike the *lover* mute.

Q. Ye sons of dark Pluto, and not of Apollo,

Whom none but knaves love, and none but fools follow,

I defy you to tell me the reason, (don't fail)

Why one dog dath smell at another dog's tail?

A. For th' reasons aforesaid, you follow us thus,

With questions yourself the more fit to discuss;

For such shallow judgments they being most fit,

Since the foolishhest puppy the reason may hit.

Q. Pray tell me, Apollo,

Why it is *when I hollow*,

I hear the sound over again?

If this you do answer,

You'll greatly advance, Sir,

The wit of a country swain?

A. The noise moveth round,

Till some matter is found,

Whence it may *repercussion* obtain,
 Much like to a *ball*,
 When 'tis struck to a wall,
 It returns to the *striker* again.

Q. *Who was Melchisedeck?*

A. *Melchisedeck was King of Salem, and priest of the high God. And as he was a priest, so he was a greater one than Aaron, in that when another priest arose, even the Son of God himself, he was call'd after the order of Melchisedeck, and not after the order of Aaron. He, who was the brightness of his Father's glory, and the express image of his person; he, in whom the fulness of the Godhead dwelt bodily; even he was a priest for ever, after the order of Melchisedeck.*

Q. *Whether the wagers that were laid concerning the breaking of the great frosts were not faulty?*

A. It is to be suppos'd, that such wagerers as these look no farther (with regard to their present thoughts) than to necessary effects, than to natural productions, than to second causes. For would they but look up to the first, to the directing cause; would they but consider, that it is God who *giveth snow like wool, and scattereth the hoar-frost like ashes*; that it is God who *casteth forth his ice like morsels*, so that none are able to abide his frosts; that it is he who *sendeth forth his word, and melteth them*; who *bloweth with his wind, and the waters flow*; would they but consider this, they would out of modesty forbear to play with an over-ruling providence, to sport with the designs of their Almighty Governor, and act so ludicrous a part in any thing that concerns the proceedings of their Maker. If therefore they would but state their wagers, as they justly might; were they but to say, *I will venture so, or so, that God will remove the frost by such or such a time*, they could not choose but blush at so unwarrantable a practice.

Q. *I had twenty pounds left me by my uncle, which money was to be paid me when I was eighteen, which I now am. The money was put in my father's hands, who is a very substantial man, and I have his bond for it, but*

he refuses to pay me the money. Therefore I desire to know whether it be lawful for me to take the money contrary to his knowledge, if I do not exceed 20l.

A. As it is your father that detains your right, so the least you owe, to so near, so dear a relative, is to receive your due by no other method, than that of a direct, if not a voluntary payment. And therefore we may address you in the very words of an Apostle, *Why do you not rather suffer wrong? Why do you not rather suffer your self to be defrauded?* But what, tho' the person that would injure you were a stranger to you? If justice permit you to seize your own, yet so fraudulent, so clandestine a seizure is no ways suitable to the candour, to the sincerity of a Christian. And therefore, tho' by so crafty a procedure you may claim one part of a true Christian's character, may pretend to be *as wise as a serpent*, yet we cannot secure to you the other, nay the better part, cannot acknowledge you to be *as harmless as a dove*. But consider too, that you know not what unhappy differences, what melancholy disturbances, so treacherous a justice may unfortunately produce? Where is then your compliance with that admirable precept, *follow after the things that make for peace*. But allowing that no considerable differences, no great disturbances ensue, yet innocent persons may be call'd in question; you may cause a blemish to that *good name*, which is *better than precious ointment*; to that *loving favour*, which is *rather to be chosen than silver and gold*. And therefore we persuade our selves, from that tenderness of conscience which the intention of your question seems to manifest, that you will not be so ungenerously warpt by a selfish love, as to be unjust to others, in order to do justice to your self.

Q. *Why the soul of man, at some times appears so lively, vigorous and active, pregnant and apprehensive, capable of exerting its several faculties in their genuine order, and yet shall in an instant be revers'd; that life that displayed it self so vigorously, sinks to the lowest ebb of anxiety; and that pregnancy, that facetiousness which before so plentifully flow'd,*

flow'd, lyes dormant and unexerted. Therefore, Gentlemen, your reasons, why the faculties of the soul should be subject to so sudden a transposition, since not occasion'd by approaching fear of danger, &c. or by an inauspicious surprize?

A. That the soul of man, in her present state of union, does very much depend in her operations upon the disposition of the body, hath been several times inculcated in some of our former papers. Hence it evidently follows, that when any sudden alteration happens in the body, the same may, and does often actually happen in the soul. But to be a little more particular, we must farther observe, that no constituent part of the body may receive so quick an alteration, nor so nearly affects the soul, as what we call the animal spirits, that is, that subtle liquor separated from the blood, in the cordical part of the brain, and which actuates the same, and the nerves derived from it. Now when that liquor is duly qualified, and consists of such volatile and balsamic parts, as it is naturally made of, and moves regularly, then the soul is chearful, vigorous, and capable of exerting well all its several operations. But when, on the contrary, these spirits consist of too gross and sluggish particles, or have contracted some other ill-quality, and fall into disorderly motions, then the soul must likewise grow dull, or anxious and uneasy. Whatever then may cause such sudden alteration in these animal spirits, may or does likewise produce one in the soul. And there are several things may do it; but we think there is none so common and universal, as the different constitution of the atmosphere, or circumambient air, which according to the different vapours and exhalations with which it is filled, or according to its greater or lesser weight, hath a very different influence on the spirits, and the brain or nerves in which they are contained. Next to the air, we believe nothing is more apt to cause that sudden change in the disposition of the animal spirits, than a troublesom weight upon the stomach, from something of hard digestion, or some gross humours gathered there.

Q. What

Q. What is sleep? Where is the spirit of a man when he's asleep? How is it employed then? Some are of the opinion, that it goes from him, which I can hardly credit.

A. Not to take notice of that preposterous tenet, that the soul takes its leave from the sleeping body, we would observe, that it is a controverted point, *an anima semper cogitet*, whether the soul always thinks. They who maintain the affirmative, account for our non-consciousness of what we thought of, while we were asleep, unless we were in a dream, by the plea of non-remembrance. But we think the negative apparent, in that we may observe when we fall asleep, not all at once, but by advances and degrees, that even while we are conscious of our thoughts, those thoughts approach continually nearer to inadvertency. We are therefore of opinion, that from the intimate union of the soul and body, our faculty of thinking lies unexerted in our sleeping bodies, as being impeded by that particular disposition of the organs.

Q. Why does snow and salt mixed together with water, make it freeze?

A. The small and insensible particles of which water and other fluids are composed, are in a continual motion and flux, sliding like so many small eels one upon another, and when that motion comes any ways to be stopt, the fluid must lose its fluidity, and be thickned or congealed. It is then to be supposed, that out of the mixture of snow with salt, there arises such a compound, as is apt to insinuate itself into the pores of the water, and so entangle its particles, that they can no more move as they did *before*, nor continue in the same flux.

Q. Why does snow melt sooner upon stone than upon wood?

A. Snow melts sooner upon stone than upon wood, because the moisture of the air stops and gathers more upon the surface of the stone, its pores being closer and smaller, than upon that of the wood, whose pores are bigger and looser.

Q. Whether or no it freezes in the air when it snows?

A. Snow

A. Snow being nothing but water or vapours congealed, we may confidently affirm, that it freezes in that place from whence it comes. Besides, since when it snows it is always very cold here below, and since experience, as well as reason teaches, that it is still colder in the middle region of the air, where the meteors are formed, we may very reasonably conclude, that in snowy weather it is cold enough there to freeze.

Q. Is it possible for a Gentleman to be in love with a Lady, and not to be uneasy if he knows he has a rival?

A. We believe it is not only possible for a Gentleman to be easy when he has a rival, but that he may also receive satisfaction from thence; we mean if he has an ascendant over him; but if his rival be favoured, it will try his utmost philosophy to retain a serene mind.

Q. I desire you to favour me with the method of scanning the underwritten verse in Lilly's Grammar.

Pro salto salio salui, & amicio amicus dat.

Hellenismus. Synalæpha Synæresis.

A. Pro Sal to Sali o Salu i eta miciami cui dat.

Q. Bright oracle of truth, convinc'd by thee,
That man commission'd by Almighty pow'r,
Receiv'd the precepts of divinity,

Transmitted from an unexhausted store,
By heaven's omniscient wisdom thus inspir'd,
In characters indelible he pen'd,

(Thus with celestial zeal of brightness fir'd)

The sacred writ, and what therein's contain'd.

Convinc'd of this, but more than this I've read,

How that the Christian's God from realms above,
To earth, from those delightful mansions fled,

All o'er compassion, and all over love

To save mankind——

But here my faith, my infant faith's confus'd,

When I reflect on th' manner of his birth,

When providence his mercies thus diffus'd,

In sending of his darling Son on earth.

*If from those regions of eternal light,
 Almighty power did his offspring send,
 'Tis strange, when from those orbs he took his flight,
 Angels themselves did not the godhead tend:
 And thousand seraphs warbling forth his praise,
 Rejoic'd that they cou'd in his presence wait,
 Whilst the celestial choir their voices raise,
 With hymns of joy his worth to celebrate.
 Since eastern monarchs, when they're seen abroad,
 Thousands to them a dread obedience pay,
 With adorations treated as a God,
 Instructed thus, their vassals thus obey.
 If then to monarchs here such pow'r is gi'v'n,
 Omnipotence may sure require much more,
 'Tis this that shocks my faith to think that heav'n,
 Whom all the potentates on earth adore,
 Shou'd send his darling so obscure——*

*A. Why Angels did attend the infant God,
 And heav'nly choristers proclaim'd his praise:
 Of pardon sang, (not judgment's dreadful rod)
 And usher'd in his birth with tuneful lays,
 " Eternal fame to majesty above;
 " Melodious charms of peace on earth below:
 " Mercies declarative of boundless love,
 " The tree of life to banish'd mortals show.
 But wou'd you ask, why so august a King
 Chose not to seize proud Rome's imperial seat;
 Why seraphims a stabled monarch sing,
 And tell poor shepherds his obscure retreat?
 God's thoughts are not as man's; our Maker's ways,
 Restrain ambitious nature's tow'ring wing:
 Then shepherds first espy heav'n's shrouded rays,
 And seraphims a stabled monarch sing.
 'Tis God's delight to raise the humble soul,
 And mount the lowly to a nobler sphere:
 He loves the vain aspirer to controul,
 And make the comets blaze to disappear.
 This! This! Ah! This the humble virgin's theme,
 Who, tho' an unknown maid, enclos'd her fire;*

But

But scarce cou'd think it other than a dream,
 When queens wou'd gladly to her fame aspire.
Esaïas search, that christian prophet read ;
 And there th' unpitied *man of sorrows* view :
 Behold the monarch pre-ordain'd to bleed,
 And King *Messiah* to his grave pursue.
 Had *Christ* appear'd with radiant splendor drest,
 While cherubs thro' the world his name resound,
The prince of peace had left mankind unblest,
 And *sin*, that rebel, no atonement found.
 But to a meek, a lowly King we owe,
 The King by *Zachary* describ'd of old,
 That we, blest mortals ! shall in raptures flow,
 And in those starry orbs the angelic choir enfold.
 Now the forlorn resumes his splendid beams,
 Encircled in his primogenial light ;
 Angels revere his emanating streams,
 And saints adore the beatific sight.
 Thus they, who this *submissive* God shall trace,
 Content to bear the poignancy of shame,
 Shall shine as foremost in their christian race,
 And greater lights superior glory claim.

*Q. To your father I'm told,
 By the learned of old,
 The good fellows were wont to repair,
 When their cattle were stray'd,
 Ought was lost or mislaid,
 And he'd tell when they'd find 'em, and where.
 Now my mistress is fled,
 (Oh ! the thought strikes me dead !)
 And has left a sad lover behind her ;
 But your dad having made
 All you heirs to his trade,
 Pray tell me, great Sirs, where to find her ?*

*A. Such cattle as yours,
 Are out of our pow'rs,
 They'll turn into so many shapes,
 They'il slip your hands here,
 And you miss of them there,
 So swiftly the phantom escapes.*

Nay,

Nay, did not our *dad*,
 Find his case full as bad,
 When on *Daphnis* he cou'd not prevail;
 Then pray foolish *Ralph*,
 Ne'er think your self safe,
Whilst you hold a wet eel by the tail.

Q. *We read in Gen. v. 28, 29. the following words, And Lamech lived an hundred and eighty two years, and begat a son; and he called his name Noah, saying, this shall comfort us concerning the work and toil of our hands, because of the ground which the Lord hath cursed. Your exposition of the sense?*

A. It was usual with the patriarchs, when they gave names to their children, to turn appellatives into proper names, and that agreeably to the circumstances of times and persons. And therefore those expressions, *the same shall comfort us, &c.* are a paraphrastical interpretation of the word *Noah*. For the *Hebrew* appellation נח signifies *refreshment*.

But to shew you how *Noah* was a comfort (or refreshment to the then present generation, concerning the work and toil of their hands, because of the ground which the Lord had cursed, we must consider, that after a curse was past upon the earth, for the sin of our first parents, she who was before an indulgent mother became a severe step-mother, and in furnishing her sons with necessary food, she verified those words denounced to *Adam*, *in the sweat of thy face shalt thou eat bread*. Then ceased that golden age, of which the poet speaks;

Mox etiam fruges tellus inarata ferebat;

Nec renovatus ager gravidis caneat aristas:

A plenteous crop arose from unplow'd earth;

And fields untill'd, cou'd boast a num'rous birth.

But as we read in *Gen. ix. 20.* that *Noah began to be an husbandman*, (which last word in the *Hebrew* original, is by way of periphrasis, express, *a man of the earth*, and therefore gave birth to that poetical fiction of *Saturn* and *Rhea*) so *Lamech* seems to prophesy,

phesy, that *Noah* and his posterity should make such improvement in the methods of agriculture, in the art of husbandry, should invent such proper instruments, and other necessaries for that employment, as that the fatigue, the drudgery of husbandmen should be abundantly less than it had been before.

Or the words may be a prediction, that *Noah* should plant a vineyard. For since *wine maketh glad the heart of man*, so what more proper than wine to comfort husbandmen in *all the work and toil of their hands*.

If the word respect the cursing of the ground by an universal deluge, (tho' this construction seems not to us to be altogether so natural) then it necessarily follows, that *Noah* is therefore foretold to comfort or refresh mankind, because design'd to be the restorer of the post-diluvian world,

Q. *In the philosophical transactions of June 21. 1669, they give a chronological account of the several incendiums or fires of mount Ætna, and after-wards proceed thus. Now whether these eruptions are caused by actual subterraneous fires, lighting upon a combustible matter, or by fire struck out of falling and breaking stones, whose sparks meet with nitro-sulphureous, or rather inflammable substances, heaped together in the bowels of the earth, and by the expansive violence of the fire, forc'd to take more room, and so bursting out with the impetuosity we see, may not be unworthy of a philosopher's speculation.*

Now, Gentlemen, the query, what in your judgment is the cause of these eruptions?

A. We think these eruptions may be caused not only these two ways, but also, that the combustible matter contained in those bowels of the earth without the help of any actual subterraneous fire, or some accidentally lighted by the falling and striking of stones, may take fire of it self, merely by the intestine motion of its particles, as we see that a heap of hay, or some other matter will sometimes do.

Q. *Your opinion is desired, to inform how the word DOCTOR ought to be spelt according to the true orthography thereof. One of the parties contending holds, that the*

syllables should be divided thus, viz.. Doc-tor, the other thus, viz. Do-ctor, and both refer themselves to your decision?

A. It is a general rule in *Prosodia*, that where two consonants in a derivative proceed from one only in the primitive, there orthography places both the consonants in the same syllable. Since therefore the two consonants *ct* in the word *Do-ctor*, are derived from the consonant *c* only in the word *Doceo*, the *ct* must not be disjoin'd, but *Do-ctor* must be thus writ *Do-ctor*.

Q. *I have often heard people of very good experience in Collieries discourse, whether or not the coal once wrought does not from the pillars that are left to keep up the earth, in time grow, and come to its former greatness and extent?*

A. If we do not mistake your meaning, you seem to intimate, that in a Colliery, the large concavities left after working the coal out of it, may in time be filled by the growth of those pillars which are left to keep up the earth, but as we do not hear that it was ever found to be so by experience, so neither do we think it consonant to reason that minerals should grow like, or rather much more than the organiz'd bodies of vegetables or animals.

Q. *I am one that commonly water 12 or 18 times in a day, for I cannot contain my urine long. Now I desire to know from whence so large a quantity of urine should proceed, since I drink as seldom as any person whatever, and then but little. I likewise sweat very much all the summer, whether I stir or not, night and day, and sometimes in the winter. I am also very much subject to bleed at nose all the winter, whether I stir or not, but very seldom or never in the summer. I should be very glad to know from whence the cause proceeds, and whether all these evacuations will not be prejudicial to my health, if they should continue some reasonable time, and whether it would be proper to stop any of these evacuations?*

A. Tho' you mention frequent discharges of urine, yet you don't give us any account of the quantity, which

which renders the question dubious ; but supposing it an excess in quantity, we take it to proceed from the loose texture of the blood, whence great quantities of the *serum* become precipitated, which by their continual course through the ureters into the bladder, promote those frequent evacuations. And from such a train of symptoms, doubtless the body suffers great prejudice.

*Q. Apollo's sons, who can reveal
Mysterious things with ease,
Who from your father's diction steal,
What all the town does please.*

*Expound ye critic conj'ring Sirs,
(And may ye ne'er want sack)
What hieroglyphic don infers
From Oxon's almanack.*

*Something the author surely meant
Was wondrous, none need doubt,
And what increases his content,
The town can't find it out.*

*But ye, who wisdom's rudder are,
May jump on what he thinks,
Unfold what he conceals with care,
And foil the British sphinx.*

*A. In truth good querist, tho' we like
The briskness of your wit,
At such a mark we dare not strike,
For nothing's seldom hit.*

*What tho' we wisdom's rudder were,
And cou'd her lessons teach,
So over-bold we seldom are,
To aim above her reach,*

*Q. Tell me whence the proverb sprung,
Happy as the day is long ?
Whether 'tis a winter's day,
Or whether 'tis a summer's, say ?*

*A. Both winter days, and summer too,
Will metaphorically do.
For as the light which forms the day,
Till ev'ning comes, feels no decay,*

But free from darkness brightly shines,
While *Phæbus* gallops thro' the signs,
So doth your proverb wish to man,
(Whether his life be yard or span)
A constant course of gliding joy,
Which intervening cares can ne'er destroy.

Q. Hail tuneful bards, whose moving eloquence,
In numbers sweet, inspirits ev'ry sense:
Whene'er you condescend to touch your lyre,
With souls transported we confess our fire,
The more we feel the warmth, the more we still desire,

Such healing virtue from your lines distills,
Whilst ev'ry thought with recent pleasure fills;
Your pleasing strains refine our intellects,
Clear up mistakes, and cancel all defects.
Since thus we taste, and feel the pow'r divine,
And reap such nurture from each nervous line;
Unless we fear'd your anger and your rods,
We'd raze out *PHOEBUS*, and we'd style you Gods.

O! Would you like the old prophetic fire,
Gently impose your rod, and me inspire,
With thoughts sublime my stupid mind endue,
So should I think, and speak, and write like you.

A. Your fate propitious to your wishes seems,
The God already visits you in dreams,
Fill'd with the sacred numen soon you'll wake,
And wondrous things, and wondrous numbers speak.
Such pregnant hopes your flowing lines import,
You need not court a muse, for she her self will court.

Q. My stature's about a yard and a half,
My body in bulk's as big as a calf
That's brought to town in a Rumford waggon,
And my legs are as long and as thick as a flaggon:
Then since to your Godship comes nothing amiss,
I request you will give me an answer to this:
Admit on the cross of St. Paul's I was mounted,
Which all folk since finish'd, for height have accounted
A structure prodigious;
But I won't be tedious,

'Tis this I wou'd know,
 Of your Godship, and so
Having told you my size and proportion :
To those who're below,
How big I may show,
Your opinion's desir'd,
And quickly requir'd,

By one that will call you by the name of a whorson ?
If thus you refuse an answer that's civil,
Then he'll send Mr. Phœbus and his works to the d—!

A. Your corps, at that height, wou'd most certainly
show

More siz'd to your soul, and your sense, than below :

But not to be long,
(The best of your song)
In answering strains,
(Vile issue of brains)

This serves for an answer at least,
The calf mounted there,
A goose would seem here,
If not just to art,
We care not a f——t,

Which has the advantage, the goose, or the beast.

Q. Pray, Apollo, unfold
This proverb of old,

And now to my question pray hark,
How came it to be said,
Joan the jolly cook-maid

Is as good as my Lady in the dark ?

A. When the clouds of the night,
Eclipse from our sight,

Even senses that might blow up desire,
Four senses of five
Being still kept alive,

We enjoy what we cannot admire.

Q. In 1 Cor. xv. 24. are these words, (Then cometh the end, when he shall have deliver'd up the kingdom to God, even the Father.) Pray, what end is meant there, and also what kingdom ?

A. *The end* is the time of the general resurrection, or the day of judgment, *The kingdom* is that spiritual kingdom of *Christ*, whereby he rules those whom the Father hath put under his feet, and is the head the governor of the church. But when the church militant shall be translated to the church triumphant, when the judge of all the earth shall have dispatch'd the universal audit, when the kingdom of grace shall be swallowed up in the kingdom of glory; then will *Christ's* mediatorship, and consequently his kingdom, cease; then will the Son himself be subject to the Father, that God may be all in all.¹

Q. *Having had a great dispute with one, (a single person as I am) whether drunkenness or fornication are sins of an equal degree, I desire you therefore to inform me, which is the greatest before God?*

A. They are both sins of so deep a dye, as to be stigmatized in the sacred oracles with the severest censures. But tho' each of them is inclusive of so peculiar a turpitude, that fornication in some respects, and drunkenness in other, may seem chargeable with the highest guilt, yet from that memorable passage in 1 Cor. vi. from the 13th verse, to the end of the chapter, one wou'd be apt to conclude, that fornication, in the general, were the most aggravated sin. And since the foresaid passage includes very powerful and persuasive arguments against so enormous a transgression, you would do well to peruse it with an attentive seriousness. But if it be objected, that by some other unlawful actions we sin also against our own bodies, we answer, that the Apostle, in the cited passage, intends not the argument as utterly exclusive of all, but most other sins, and perhaps with regard to drunkenness, inclusive of a more eminent degree. It must be confest that drunkenness is attended with a large train of very fatal consequences, that balance many arguments on the other side.

But after all, in sins of so great a magnitude, and at least very nearly equal in their guilt, you should not make it matter of concern, nicely to distinguish

which of them is the greatest, but rather with equal care, with equal solicitude to avoid them both.

Q. What is meant by Gen. i. 27. where mentioning man's creation, it says, male and female made he them! whereas we do not read of woman being made till after the first sabbath?

A. That man as well as woman was created after the first sabbath, since his creation too is related after it, namely at *ver. 7. of chap. ii.* But for clearing of the whole, we would observe, that the divine historian in the *1st chap.* gives us a short and general account of the formation of our first parents, and then proceeds to the sanctification of the seventh day, but in *chap. ii.* he resumes the relation in a more particular method.

Q. Whether it is not more according to the propriety of the English tongue, in comparing one thing with another, to make use of than, than then?

A. *Than* is more agreeable to the *Orthoepeia* of modern *English*: And it must be also allowed to be most agreeable to reason, because it distinguishes the conjunction of comparison from the adverb of time.

Q. Whether hair when powdered with common powder, may be commonly called coloured?

A. The reason we suppose, why you doubt of it, is, because white is vulgarly reputed no colour. But the incomparable *Sir Isaac Newton* has demonstrably shewn that white is composed of a due proportion'd mixture of rays of all sorts of colours.

Q. From whence arose the custom of allowing the benefit of the clergy to some condemned criminals?

A. When knowledge was reduced to so low an ebb, that he was accounted an admirable scholar, who was able to read *Latin*, the benefit of the clergy was allow'd of, as a proper method for the encouragement of learning.

Q. Apollo, Pray inform us, why a man (who immodestly shews his backside through his pocket-holes) is term'd a Heaten Philosopher?

A. Because

A. Because the Philosophers of old despising wealth, and all the vanity of gaudy habits, contented themselves with such poor dresses, as have given occasion for the proverb you have mentioned.

Q. Whether the conjunction (or) be copulative or disjunctive? Because a learned man, in a late argument asserted the former?

A. The conjunction (or) is a disjunctive. But because there is a disjunction in all copulatives, and a copulation in all disjunctives, (but with this difference, that a copulative joins the words, but disjoins the sense; but a disjunctive disjoins the words, but joins the sense) thence we suppose, the Gentleman's mistake to have taken its rise.

Q. Why some people very frequently talk to themselves, when sitting alone, nay, even when they walk in the streets it is observable?

A. It is no other than the product of an ill habit, and therefore is of the same nature with those various customs, which different persons are differently affected with.

Q. Whether it impairs young persons health to lye with old persons?

A. It is an advantage to the one, and a disadvantage to the other. And this is occasion'd by that attractive force so prevalent in human bodies.

Q. Pray tell me what is the true intention of plays?

A. To instruct mankind by their morality, and divert them by their humour. At least it ought to be such.

Q. Can joy, pleasure, and satisfaction recover what grief, sorrow and trouble has lost?

A. They never can absolutely recover the former condition in all respects, because they must also recover what time has lost; and rarely recover what those griefs have lost, by reason (if violent) they often vitiate the blood, humours and juices of the body; on which consideration, all ought to summon their utmost reason to oppose those fatal enemies to an happy being, and not give way to them.

*Q. When souls accurst forsake their earthy clay,
And by infernal chains are drag'd away:
When they by heav'n are doom'd t' eternal woe,
Say, what's the tort'ring rack they undergo?
Do they the rage of livid flames sustain,
With endless anguish, and incessant pain;
Or are fresh pangs for ever but begun,
With conscious horrors for those crimes they've done?*

*A. The rebel body, partner in the sin,
Will share the woes which shall in hell begin;
'Twill smart for guilt to dreadful tortures doom'd,
Whilst always burning, and yet ne'er consum'd.
It dares not hope, its pains shall e'er expire,
Immortal fuel to immortal fire.
But, O! the rackings of a conscious mind!
Conscious of sins, in hostile club combin'd!
To plague the man, they once with Judas kifs,
With artful smiles, with false delusive blifs,
And treacherous embraces sily lur'd,
To deathless torments not to be endur'd.
The blazing glory of eternal light,
Exchang'd for dismal shades of endless night,
With keener poignancy will pierce the heart,
Enhance the pangs, and sublimate the smart.
Exclusion from the rapt'rous sight of God
Will add fresh torture to the galling rod,
'To think that he no less than heav'n has lost,
While unmixt woe so dear a blessing cost;
That he, than Esau more with folly fraught,
His birthright sold, nor yet the pottage bought;
'Twill urge his soul condemn'd with fiends to dwell;
'Twill crown his anguish, and complete his hell.*

*Q. Could I believe Philander only mine,
And that his love for me wou'd ne'er decline,
How soon would Sylvia then her yielding heart resign?*

*But when I think how oft the hasty maid,
By man, deceitful man, hath been betray'd,
Ah! then my blood shrinks back, then Sylvia is afraid.*

*Then wit's triumphant victors, you who show
Seasons for all things that are done below,
How shall I my Philander's passion know?*

A. A

A. A strong and vigorous defense commends
The brave besieger's gallantry and tends
To prove that his attempts were all for *glorious ends*.

Oppose then all th'addresses of your swain,
Give him no *hopes*, but give him no *disdain*,
Let him *wish on*, yet let him not too much complain.

His *constancy* in time, his *faith* may prove,
And that (with reason) your compassion move,
And then you *sighing* may confess you love.

Q. Since you're pleas'd for to answer,

Boys, women and men, Sir,

I presume too to send you this query,

Which is, I don't doubt,

In your pow'r to make out,

Or else I would n'er have come near ye.

I am healthful and strong,

Brisk, jolly, and young,

Yet whenever my nose I do blow,

I'm ready to tumble,

Which makes me to grumble,

The reason of't fain I would know?

A. Two ways it may come,

By o'erpoising your bum,

Whilst your brains with your straining you jumble;

Or your nose by lewd jilts

May be loose in the hilts,

So the pain may incline you to tumble.

Q. Ye Delphics, if ye were but true men,

You'd ne'er assume the name of Numen;

When like sly priests, behind you lye,

To prompt the belching deity:

But if you're of immortal race,

Why d'ye your pedigree disgrace,

When to your selves you incense kindle,

Whilst other votaries do dwindle.

Thus in your blundering metre lyric;

Ye spread your fulsom panegyric,

Pretending that your booth is full,

When none comes in, the play's so dull.

Own then for shame you heads of loggers,
 You're priests, and quacks, and pettifoggers,
 That at your own trades starving were,
 Now bubbles sell for belly cheer;
 Feigning you've got the learned's votes,
 Self praising bards in petticoats.
 Whilst I to save absterging Manus,
 Clap your performance to my Anus.

A. 'Tis plain, your trade has been to cobble,
 By under-laying lines which hobble:
 But mark, what for a proverb past,
 Presume not sutor 'yond your last.
 Unthought of thing thou'rt in a maze,
 To hear that others merit praise;
 And 'cause thou art a stranger to it,
 Dost fondly think that we must wce it.
 We plaudits ev'ry week decline,
 Wou'd make thee like a pageant shine,
 Until the unregarded elf,
 Thus furbish'd, wou'd forget its self.

Like *Æsop's* toad with poison fraught,
 To be an ox's rival thought,
 Thou swell'st with envy, but beware,
 Thou dost not his misfortune share,
 To burst, and so instead of sense,
 Vent but neglected noise and stench.

But most we find thou dost engage,
 The blunted satyr of thy rage,
 To see a female's thoughts out-shine,
 That glimm'ring, glow-worm light of thine,
 Thy cold *castration*, ne'er alas!
 Will for a female vigour pass;
 What lines canst hope then to produce,
 Who has no strength to force a muse?

Is it not strange such an *insanus*,
 Shou'd use our papers at his anus,
 Since in his head, his writings show,
 He has no more brains than below.
 So there as proper, may be said,
 To be apply'd, as to his head,

Q. 1. Which is the most ancient, the Church of Rome or the Church of England?

2. How long after Christ, and who was it, most probably, that first preached the Gospel in this island?

3. Were not we an establish'd church long before the Popes of Rome had any authority in this island?

4. What's the meaning of the word catholic, and why do the Church of Rome assume that name to themselves? and do not we seem to allow of it, by calling them Roman Catholics?

5. What author treats best on the antiquity of our church?

A speedy answer would be the greatest kindness imaginable, a dear friend being about to apostatize to that church, on an opinion of its being the ancient Catholic Church, and that we were first converted by her.

A. An answer being of speedy consequence, we shall say so much to the present case, as may be sufficient to restrain a reasonable person from so fatal an apostasy, and give a more distinct reply to the several queries in their proper course.

The first question is of the same nature with that common query of the Romanists, *where was your religion before Luther?* to which the general answer is in the Bible. For we therefore separated from the Church of Rome, because she had forsaken the old religion, the religion begun by Christ, finish'd by his Apostles, carefully preserv'd by the first ages of the Church. Whence our reformation, however falsely accus'd of novelty, was yet no other than primitive Christianity reviv'd: whereas the Roman was an upstart, was a novel Church, novel with respect to the antiquity of ours.

Whatever objection may be started in favour of the Church of Rome, this one observable is sufficient to confound them all; namely, that we cannot possibly comply with her proposals without incurring the guilt of sin. And sure positive institution must always allow the preference to moral rectitude, which eternally and irreversibly obliges. And to instance in that preposterous doctrine of transubstantiation, we cannot possibly com-

ply therewith, without at once pretending to believe what our reason will not suffer us to believe, and committing that enormous, that notorious sin, the sin of idolatry : the sin of provoking a *jealous God*, of *giving his glory to another*. And therefore, a permission to go over to the *Church of Rome*, is without the limits of Omnipotence it self, which cannot disannul the very lowest of moral precepts, cannot repeal so much as *one of the least of these Commandments*.

Q. How do you reconcile those two seemingly different relations given us of Judas's death, in Mat. xxvii. 5. and Acts i. 21. In the former we read, he cast down the pieces of silver in the Temple, and departed, and went and hanged himself: and in the latter, and falling headlong he burst asunder in the midst, and all his bowels gush'd out ?

A. Dr. Hammond takes notice, that ἀπάγχο signifies to strangle, as well as to hang ; and περιης γενόμενος, falling on one's face, as well as headlong. And therefore by the former passage he would have us understand, that Judas was so overwhelm'd with grief, as to be in a manner strangled with it. But he thinks it doubtful, whether the latter passage shou'd be rendred headlong, or upon his face, since we know not whether he expir'd immediately after he was so overwhelm'd with grief ; or some time afterwards, when his melancholy was arriv'd at a crisis, threw himself down a precipice. Upon which we wou'd observe, that if such a strangulation be admitted, it is more probable that it was not immediately previous to his death, since this will furnish us with a reason why St. Matthew omits so remarkable an occurrence, as that of Judas bursting asunder in the midst ; for if there were some interval between, the evangelist might think fit to relate only what immediately became of Judas.

A later commentator alledges many instances to prove, that ἀπάγχο signifies to hang ; but because it has that signification, does it therefore follow that it has no other ? may not ἀπάγχο, as well as other words, be equivocal in its import ? and indeed, Libanius

nus uses it in the sense of suffocating or strangling. And the passage cited by Dr. Hammond from St. Chrysostom, must be allow'd to fix this signification upon the word, unless a man may properly be said to be hang'd with the terrors of conscience.

If we admit of our translation, the passages may be reconciled thus. *Judas* might endeavour to hang himself, but by the jerk of his body, when removed from what had before supported him, break the halter, and falling headlong on the ground, or upon his face, might burst his belly. And if any think either the breaking of the halter, or the bursting of the belly, to be any ways in its self improbable, we may add the judicial concurrence of a vindictive providence.

Q. *What is the meaning of the word faculty, when applied to learning?*

A. As the word *faculty*, subjectively consider'd, imports the capacity or genius of a man; so objectively consider'd, it signifies the several arts and sciences: as *Theology, Law, Physic, Philosophy, &c.*

Q. *Whether there be any such thing as suction?*

A. Suction, if allow'd of, is no other than a species of attraction; so attraction is acknowledg'd by the best modern Philosophers to be an obscure term, and is call'd by Sir *Isaac Newton* a tendency of one body to another; which tendency, he says, is in all bodies, but more intense in some bodies respectively to other particular bodies, whence he solves the flowing of the tide by such a tendency, and not by pressure. But it is unimaginable that there should be so powerful a tendency in the water to the sucker (a word fram'd agreeable to the vulgar notion) of a pump, as to rise to so great an height; but the instances of what is vulgarly call'd suction are clearly solv'd by the pressure of the air: for when the sucker (to use the vulgar, tho' improper word) when elevated in the pump, protrudes the air before it, and leaves the bore below it in a manner destitute of air; the air, that presses the surface of the water in the well round about the pump, makes the water naturally flow to that part where it meets

not with an equivalent resistance, whence it consequently rises in the pump. And of the nature and the pressure of the air, we may frame a very easy conception from the instance of a barrel of beer; for the air in and about the foffet pressing upon the beer restrains its flowing, unless by a vent at the top the there circumambient air be a counterbalance to the aforesaid pressure.

But to this it may be perhaps objected, that how can the rising of the smoke of tobacco thro' a pipe be otherwise accounted for, than by the prevalence of suction? to which we reply, that this *Phænomenon* also is produc'd by pressure; for what we call the drawing of our breath, is a distention of the lungs. Whence the air in the pipe, our mouths, and other intermediate parts, have immediately recourse to such vacuity; and therefore the air that presses on the surface of the bowl protrudes the smoke upwards, where it finds not a proportionable resistance. And this solution is equally applicable to all other instances of a similar nature, as the blowing of a pair of bellows, &c.

Q. 'Tis well known, that when a person has any pain, viz. as pain in the side, stomach, gripes, &c. while they hold their breath the pain ceases.

A. We do much question, whether what you assert be true of all pains in general; but as to any pain in the side, stomach, or guts, it is not improbable but that the holding of one's breath may cause some alteration in it, because during that short interval of time, the successive motion of contraction and relaxation, which is continually performed for expiration and inspiration, not only in the pectoral and intercostal muscles, but also in those of the abdomen, is suspended, and by consequence the pain that is most felt in the time of the aforesaid contraction is taken away, or at least somewhat alleviated,

Q. Whence is deriv'd the word Bards, for Poets?

A. The word is deriv'd from the *Bardi*, the most ancient order (and very reasonably believ'd a religious order) of persons among the old *Britains*: they were before the *Druids*, tho' afterwards eclips'd by them in point

point of authority and reputation. They are taken notice of by several ancient authors ; as *Strabo*, *Hesychius*, &c. they were wont to sing the praises, in words set to music, of eminent and renown'd persons ; whence they are call'd by the fore-mention'd authors, Poets, Songsters, Composers of verses, and the like. They were employ'd in the apotheosis, or deification of distinguish'd heroes. They receiv'd their mode of the singing from the *Phœnicians*, who were the first, that by the necessity of their affairs, and their extraordinary skill in navigation, under their great leader *Hercules*, not the *Grecian Hercules*, but son to the king of *Tyre*, traded with the inhabitants of *Britain*, but more especially with the more Southern parts of it, where there are still several remarkable relics of *Phœnician* antiquity, Nor is it any objection to this, that they were call'd ἀοιδοί, a Greek word for *Poets*, as deriv'd from αἰείδω, to *sing*. For the *Grecians* themselves receiv'd the method from the *Phœnicians* ; from whom, when they had learn'd to traffic into these parts, they impos'd the foremention'd name, ἀοιδοί, upon the *Bardi*, in order to deceive posterity, and be reputed among the future *Britains* as authors of the method. And this is but agreeable to their usual custom of arrogating all inventions and antiquity to themselves ; of which, among a thousand more, *Deucalion's* flood is a memorable instance.

Q. I having lately been invited to an acquaintance's house to dance country-dances, one of the company began the new-fegaries ; I being a stranger to most of the company sat down, and desir'd to be excus'd for that dance, so all the company said it was very ill breeding to leave off so.

A. We would believe you were so well satisfy'd in the conduct of your acquaintance, that they would admit none but civil company ; if so, it was not a very agreeable temper, to be the only person that excepted against that dance, it being a tacit reflection on the rest of the Ladies.

Q. Apollo, tell me, tell me what is love,
Love, the grand spring by which the world does move.
What

*What is its power severe experience shows,
 But what's the real substance no man knows.
 Is it a phantom only of the brain?
 Phantoms I see can then vast conquests gain.
 Is it the darting rays of ladies eyes?
 Then does the earth out-shine the glittering skies.
 Then, Phœbus, hide thy head, put out thy light,
 And cover all things with the vail of night.
 When thou art fled, thy influence too decays,
 But beauty leaves behind more lasting rays:
 The farther off, the greater force it darts,
 The farthest from our eyes, the nearest to our hearts.
 Tell me but what this is, and then I'll own,
 That thou'rt, Apollo, worthy of the crown.*

*A. Love, that harmonious hinge, on which we're told
 This Globe first motion had, and smoothly roll'd;
 Th' Almighty fiat was the well-link'd chains,
 First usher'd forth by soft seraphic strains,
 Which ever since in tuneful order move,
 Expressive all of harmony and love.
 And love which strikes us mortals here below,
 From unisons and notes concordant flow;
 Subordinate to that first moving string,
 Which tunes our souls whilst we its praises sing.*

*It is no phantom of an airy brain,
 Nor eyes nor smiles, they're all too weak to reign;
 No, 'tis a sympathetic note we find
 In others, tun'd exactly to our mind,
 Which mutually attract, and to incorporate are inclin'd.*

*Q. When lustful Apollo
 Fair Daphne did follow,
 Old Peneus, she begg'd to destroy her;
 And he, Ovid says,
 Transform'd her to bays,
 Rather than the hot spark shou'd enjoy her.
 Since a poor God of water
 Metamorphos'd his daughter,
 And Sol was so eager for rape,
 Why a God of such power,
 The maid to desflower,
 Did not change her again to her shape?*

A. Tho'

A. Tho' Sol's pow'r is greater,
 Than the weak God's of water,
 Yet virtue so strong bound the charm,
 That Apollo, not Jove,
 Did he equally love,
 Cou'd have offer'd the nymph any harm.

Q. Young guid measter Pollo
 Youen feather dud vollow
 Keow keeping what earnd en a daie
 Vor as who's a zinner
 Bezide keal at dinner
 Ise but heaf a tester vor paie
 Your lovin friend Bumkin Clumsey.

A. Ise am Pollo's herdsman
 Vor beater rewards man
 And wot ere his feather dud vollow
 His zon has more wit
 Vor greatur things vit
 Vor Jove was an afs to wise Pollo.

Q. By th' advice of a friend to Enf—d I went,
 To see Cloriana, and gain'd her consent ;
 She'd every charm I cou'd wish to behold,
 But the chief of all charms, that of plenty of gold ;
 Which when I discover'd, my love grew as chill,
 'S if a quotidian ague had seiz'd on my will.
 Then tell me, Apollo, if you can tell why
 Gold's such a jewel in any man's eye ?

A. 'Tis a jewel to none of a generous nature,
 Compar'd to the worth of a charming young creature ;
 And those earth born souls, who to prize it are said,
 Tho' their search is for gold, yet their brains are of lead.

Q. Apollo, inform me, (for't seems something odd)
 How chances, or comes it to pass, Sir,
 That sometimes your answers profess you a God,
 And sometimes you're dull as an afs, Sir.
 Your paper shall suffer, if you are not civil,
 For daily to flames I'll allot it :
 But if you resolve, without playing the d——l,
 'Tis probable I may promote it.

A. When

A. When you have the *spleen*, then you think we
are *dull*,

Or your *dulness* which passes for *spleen*,
Supposes us *empty*, when we are most *full*,

And *dark*, when we're *bright* and *serene*.

But we must entreat you decline our *promotion*,

Which we wou'd not owe to such *tools* :

For shou'd it be thought that you have a *true notion*

Of our *writings*, we shou'd be thought *fools*.

Q. Great Oracle, a *suppliant* at your feet

Doth *prostrate* lye, your *Godship* to intreat,

To ease his *doubtful thoughts* and *troubled mind*,

Which long the *mystic reason's* sought to find,

Why the *ladle* 'bove all others is esteem'd

The *spouse's* weapon, and is *lawful* deem'd.

A. Against the custom little can be said,

Since *empty weapons* suit an *empty head* :

For none but such the better weapon shun,

Accept the *ladle*, and decline the *tongue*.

Q. I little eat, and yet I'm fat and great,

My *stomach* suited to my *small estate* :

I little *bave*, and yet a *merry fellow*,

Nay, when I am *sober* too, as well as *mellow*.

Say how so much arises from so little,

Or else, I say, Apollo's but a *wittal*?

A. You're merry, 'cause your *stomach* is so small,

And your *expen*ce on't next to none at all ;

You're fat, because *mirth* makes *digestion* good,

Extracting all the *virtue* of your food ;

And if one little were but added more,

A little *brains*, you'd known all this before.

Q. What is the proper meaning of the word, *Martyr*?

A. The word is of *Greek* original, and signifies a *wit-ness*. But because those truly heroic persons, who readily part with their very lives, in *sure and certain hope* of the *divine favour*, which is *better than life itself*, are the most unexceptionable witnesses to that *faith*, which was once deliver'd to the *saints*, thence the word by way of eminence is particularly applied to them. And therefore St. *John*, tho' he died a natural death at

Ephesus,

Ephesus, is yet not improperly styl'd a martyr, a martyr in *intention*, (which distinguishes his otherwise undistinguished bravery from martyrdom in *fact*) since he gave as uncontestable an evidence to the Gospel-truths, as either of his two companions in that blest triumvirate so peculiarly favoured by their gracious Master, inasmuch as he chearfully submitted to the *fiery trial* of the boiling oil, however miraculously rescued thence by the wonderful interposal of an unexpected providence.

Q. We read in *Isaiah*, chap. xxxviii. verse 5. Behold I will add unto thy days fifteen years.

Had any man power to murder him, or had not he to commit a self-murder? If so, it is against the word of God, if not against the free-will of man?

A. God who foreknew all the several accidents of life, might therefore know, that no man wou'd attempt to murder him; and that so horrible a sin as self-murder wou'd not gain admittance in his thoughts. Other particulars might be suggested, but this is sufficient to solve the doubt.

Q. What is the reason of that assertion of Solomon's in *Ecclesiastes* the 7th, verse the 2d. It is better to go to the house of mourning, than to go to the house of feasting?

A. The preacher intimates the reason of it in the latter part of the verse; *For that is the end of all men, and the living will lay it to heart.* We must all of us go, sooner or later, to the house of mourning in a stricter sense; *For it is appointed for men once to die*, and therefore it is useful. It is necessary for us to be present at the melancholy solemnity of a funeral, since nothing more proper to read us a lecture of mortality, to remind us of our dissolution, and present us with that famous Macedonian motto, Μέννησο ἄνθρωπος ὧν, Remember that thou art mortal. The house of mourning corrects the levity of our minds, checks our ambitious thoughts, restrains the fantastic fallies of our fond imaginations, and teaches us to know that *we are but men*. The house of mourning, as it seasonably

sonably remembers us of our latter end, of that great debt we are all of us to pay; so it consequently instructs us *so to number our days, as to apply our hearts unto wisdom*; it instructs us to invert the epicurean scene, to neither *eat nor drink*, to do neither to excess, because *to-morrow we die*. *The house of mourning*, it obliges us to reflect upon those miscarriages, which represent death in so terrible a form; for *the sting of death is sin*: It both prepares us and reminds us too to bewail our sinfulness, to lament *the evil of our doings*, and thence entitle our selves to an inestimable blessing; *blessed are they that mourn, for they shall be comforted*: Comforted, as was Lazarus in Abraham's bosom.

But the house of feasting is reverse to this; it dissolves our minds, enervates our thoughts, effeminates our souls, and makes us to be *altogether vanity*; yea, to be *lighter than vanity itself*. The house of feasting, it puts *the evil day far from us*; it flatters us as it were with a present immortality, as though we were feasting on the tree of life; it says in another sense than the *Psalmist* means it, it treacherously says, *Ye are Gods, and ye are all the children of the most High*: For *ye shall not die like men, ye shall not fall like one of the princes*. Well therefore does the preacher add, *the heart of the wise is in the house of mourning; but the heart of fools in the house of mirth*.

Q. *Your opinion is desired of Apollonius Tyanæus, that pretended wonder-worker, whom some men are so willing blasphemously to oppose to our blessed Lord?*

A. Tho' some persons are strangely fond of their mighty darling *Apollonius*, they have yet been sufficiently baffled by learned men: But for the sake of those, who have not the opportunities of books, we shall endeavour a clear discussion of the matter.

Since *Philostatus* is the man, upon whose authority the story is so eagerly embrac'd, let us examine the character of so authentic a person. Were *Philostatus* a judicious, a grave historian; were he a *Plutarchus Redivivus*; had his life of *Apollonius* discovered those

those characters of sincerity so eminently conspicuous in *Plutarch's lives*; this might have given some countenance to his relations, tho' otherwise built upon a slender foundation: But when we meet with nothing of all this; when instead of an historian we meet with a rhetorician; with a flourisher; with one who seem'd to prefer pleasure to profit, elegance to truth; with one who seems to have chosen rather to have diverted the fancy, than inform'd the judgment of his readers. When we observe that he compos'd his book of wonders at the command of *Julia* the Roman empress; a Lady, who as he himself confesses, took wonderful delight in rhetoric: a Lady, who seems to have been a staunch *Athenian*, to have been pleas'd with nothing more than to hear some new thing; when we consider the person who wrote the book, the Lady he wrote it for, and the age wherein he wrote it (for romances were then in vogue;) when we consider these concurring circumstances, we may well look upon his relations as idle tales, unless otherwise confirmed by a cloud of witnesses; or if by fewer, yet unquestionable evidences. But since *Philostratus* was later than *Apollonius*, by an intermediate century, he must necessarily refer us to former testimonies. And here he tells us, that a friend of one *Damis*, who had wrote commentaries on the life of his companion *Apollonius*, presented those commentaries to the empress *Julia*. But this is but the evidence of a single person, and that of a friend withal, who out of fondness for so intimate an acquaintance, nay, and for himself too, that he might boast of the honour of a familiarity with so wonderful a personage, might be tempted to forge such blazing wonders, as are the words of neither truth nor soberness. Nay, tho' *Damis* were a credible person, yet we must depend upon the bare word of his acquaintance, that he gave him those commentaries afterwards made use of. Nay, tho' his acquaintance were a credible person too, we must yet rely upon *Philostratus* and *Julia*, whether so much as one relation taken notice of in the commentaries,

taries of *Damis* is inserted in *Philostratus's* romance. But may he not appeal to a general tradition of wonders, but a century before perform'd? Alas! he has himself prevented so much as the bare suspicion of such authority, while he makes it matter of melancholy complaint; that while less deserving philosophers were for so many ages in admiration, yet the memory of *Apollonius* should so soon expire. But that the very memory of a man so famous for surprising miracles, should in so small an interval be intirely eras'd out of the minds of men, is a miracle as great as any of those, which *Apollonius* is fabulously reported to have wrought. And therefore we cannot but acquiesce in the conclusion of a learned man, that there is almost the same certainty, that the miracles of *Apollonius* are fictitious, as that the miracles of our blessed Lord were actually performed.

But the foregoing argument may be considerably confirmed by another consideration of great importance. Since the Christians made daily profelytes to Christianity, by the persuasive argument of our Saviour's miracles, the Heathens would undoubtedly have confronted them with those of *Apollonius*, had they been sensible that any such were done. And therefore, as the Christians were continually insisting on this persuasive argument; so this must have necessarily perpetuated among the Heathens, the daily revived memory of their great champion *Apollonius*. Upon which account we cannot choose but think, that those learned men draw no precipitate conclusion, who demur, not only to *Apollonius's* miracles, but to his very existence too. Reason therefore warrants us to say, that if any give credit to such incredible legends, they *follow*, *devis'd* indeed, but not CUNNINGLY *devis'd* fables.

Tho' what has been said sufficiently destroys the credibility of *Philostratus's* relations, and we are therefore unwilling to be any farther tedious; yet at the desire of any who shall read this, we shall be ready to offer some farther particulars, which may not perhaps be unworthy of regard.

Q. Whether

Q. Whether it be a sin to eat black puddings, in Lev. chap. vii. ver. 27, it is said, Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people?

A. The Levitical institution was a restrictive one, and as far as not inclusive of the moral law, which is of eternal and universal obligation, concerned none at the very time of its delivery, but such as were members of the commonwealth of Israel. And as the law has been since repealed by the same authority by which it was enacted, so now it is no ways obligatory to the Jews themselves. But whereas a more plausible argument is drawn against eating blood from the solemn determination of the great apostolical council at Jerusalem, you may find a confutation of it in a former paper.

Q. Pray, how do you reconcile these words in the Catechism (The body and blood of Christ, which is verily and indeed received by the faithful in the Lord's supper) with a protestant's denial of the real presence? Gentlemen, I do assure you, I am a protestant my self, and hope I shall die so: But this Catechism being design'd by the Church for the instruction of children, and for people that go no farther for their religion, it seems to me to savour too much of transubstantiation?

*A. It were indeed to be wished, that this passage of so excellent a Catechism were more cautiously express'd, since intended for the instruction of children, who must be allowed to be incapable of nice distinctions. But our mother Church has abundantly demonstrated in her canons, in her articles, in her communion-office, that she intends not by the words to inculcate so preposterous a doctrine as that of transubstantiation. When therefore she says, that *the body and blood of Christ are verily, and indeed taken and received by the faithful in the Lord's Supper*, she means no more, than that the faithful, by partaking of the consecrated elements of bread and wine, do as *verily and indeed* partake of all the benefits and advantages of our Saviour's passion, as though they had actually partaken*

of

of his very body which was broken, and his very blood which was shed upon the cross.

Q. I spit up a great quantity of phlegm, attended with a cough not painful, my usual time is at ten in the morning and five in the evening. The phlegm is thick and whitish, and nearly resembles Cheshire cheese that's chewed. I sometimes have the head-ach, tho' otherwise am very healthy, sleep sound, and eat hearty, yet nevertheless am worn to a mere skeleton. I have been three years in London, and four years ago was sick of a fever in the nerves. I smoke tobacco, and am, and ever was very moderate, none of my family subject to consumptions. I desire that you'll inform me in your next paper what may be the occasion; and if I am in a consumption, whether the smoking of tobacco, or living in town, or either be pernicious, and what may be convenient to eradicate my malady?

A. The first occasion of this your indisposition was (probably) cold, which binding up the pores threw back the serosities, which should have perspired into the mass of blood, and were thence deposited into the lungs, where at length putrifying this phlegmatic matter was bred: And if you are not already consumptive, we have reason to think you are very near it, and would therefore have you to consult with some of the more learned in physic for your farther preservation.

Q. A Gentleman of my acquaintance being contracted to a young Lady, and she to him: But some time after the contract (for what reason is unknown) sent him a halter and a nosegay, telling him she wished him a good journey, with several other affronts she put upon him, too long to insert, and withal desires him to release her of the contract pass'd between them, as she did him for ever, which was accordingly done on both sides. Some time after the Lady, repenting what she had done, requested the Gentleman to make good the promise he had made her formerly, which he refused to do. I desire to know whether the Gentleman is not at liberty to make the same offers to another?

A. If

A. If the releases were as formally made as the contract, he would have been absolutely at liberty to address another, had no such affront been given; but should he accept her repentance, after so rude, so gross an affront, (*if unprovok'd to it*) we fear he would have more occasion for repentance himself after, when it would be too late.

Q. *Why has man only of all living creatures his face lifted up towards heaven?*

A. As such an erection of the countenance to heaven is more noble and magnificent than a demissive aspect, so it best becomes that creature, whom the God of nature intended to be Lord of the Creation, and therefore vouchsafed to grace with a majestic structure of body, as well as with such a capacity of soul, as should be fit for empire. And as man of all sublunary creatures is the only one capable of religion, so what more proper, than that the very posture of his body should remind him of his duty; remind him to contemplate heaven, to adore the author of his being, the *preserver of men*. And to this the poet may seem to have an eye, when he elegantly says;

Os homini sublime dedit, cælumque tueri

Jussit, & erectos ad sidera tollere vultus.

A lofty aspect God on man bestow'd,

(*To teach him what he to his Maker ow'd*)

And bad him view the stars, *the place of his abode*.

Q. *There is a certain man, that whenever I see him, I fall a trembling, and look as pale as death. The more I strive against it, the worse I am: I cannot imagine the meaning of it, therefore desire your opinion?*

A. We cannot, Madam, entertain such an uncharitable opinion, as to think either malice or antipathy can find a seat in your breast; and therefore conclude, that this mighty *Deliquium* must be the effect of such an irresistible power, such a sovereign passion, as that mentioned by the poet *Mantuan*:

Ludit amor sensus, oculos perstringit, & aufert

Libertatem animi, mira nos fascinat arte.

Through

Through love the senses fail, the sight's confin'd,
And love like wondrous magic sways the mind.

Or as it is more pathetically expressed by *Horace* :

*Tum nec mens mihi, nec color
Certâ sede manet; humor & in genas
Furtim labitur, arguens,
Quam lentis penitus macerer ignibus.*

My courage fails, my colour fades,
And through each trembling member wades ;
The drops which down my temples roll,
Declare the passion of my soul.

Q. Whether a man has more ribs on one side, than on the other ?

A. The number of the ribs on each side are naturally equal.

*Q. Apollo, Pray solve me right, Sir,
If eating onions spoils the sight, Sir,
And if it does, the reason why, Sir,
And I'm your servant Thomas Hyefir,*

A. That onions, honest *Thomas Hyefir*,
When eaten, indispose the eyes, Sir,
Is true, because they send, 'tis plain, Sir,
Offensive vapours to the brain, Sir.

Q. I have a relation grievously afflicted with the gout, and has been for several years. Pray inform me from whence it proceeds ?

A. To pass by *Paracelsus's* tartarous mixture with the *Synovia*, *Helmont's* acid infection of the *Archæus*, and many other causes here too tedious to enumerate ; we shall think it sufficient only to offer, that the gout proceeds from a vicious *dyscracy* of the blood, whose acid and saline recrements, nature, in defense of the more principal parts, protrudes to the most remote ones, *viz.* the joints of the hands, arms, legs, and feet.

Q. A young man of my acquaintance of 22 years of age has been for these four years as gray upon the head as most men of fourscore, he having had no mischance upon it, neither was it ever sore when he was a child ?

A. Authors give us several instances of persons whose hair hath turned white and hoary in a night's time, nay, as it were in an instant, through some great fear or extreme passion, which perhaps may be your friend's case. *Scaliger* says, in *Exercitation. 312.* that *Gonzaga* having imprisoned a near kinsman in a strong castle on suspicion of treason, that he might receive the reward of his demerits, news was brought him next morning that he was become all white and hoary. And *Schenkius*, *Lemnius*, *Hadrianus*, *Junius*, *Ludovicus Vives*, *Cælius Rhodoginus* and others, give more examples of this kind. As to the reason hereof, we take it to be, that whereas the blood and humours, which doubtless nourish the hair, are render'd chilly by fear, so the nutriment of the hair may perhaps be so far vitiated, as to cause this alteration; and they, being of a diaphanous substance, are consequently subject to bear a sudden change of colour, But for your farther satisfaction, see *Diemerbroeck's Anatom. Corp. Human. p. 559. 560.*

Q. *If whilst in bliss, your happy hours you spend,
An ear to human pain you'l deign to lend,
Blest youths, vouchsafe t' assist a wretched swain,
With your advice, and mitigate his pain,
Love o'er my heart, an empire ne'er cou'd boast;
Nor have I ever yet my freedom lost.
No nymph cou'd e'er such pow'rful charms impart,
As cou'd prevail o'er my well-guarded heart,
Until the pow'rful little God of love,
To be reveng'd, first shew'd me in a grove
The charming Phillis, in whose sparkling eyes
His whole artillery in ambush lies.
When first I saw the fair, a pleasing pain
Possess'd my heart, and ran thro' e'ry vein;
I never thought my heart to love inclin'd,
But beauteous Phillis still was in my mind.
Whene'er I laid me down to take my rest,
Her lovely image still was in my breast;
Methought I held her melting in my arms,
Possess'd of all, and rev'ling in her charms:*

*But when I eager went to grasp the fair,
 I found but empty arms and fleeting air.
 My dying reason yet did faintly try,
 To keep the field against her enemy,
 But love triumphant got the victory.
 At last I let my charming Phillis know
 The pain, which I for her did undergo.
 But she, alas! my bold address disowns,
 And I can nothing meet but scorn and frowns;
 Although my birth and fortune equal are,
 And person not uncomely does appear.
 Tell me, ye sages, how her love to gain,
 Or how I may my liberty obtain?*

*A. To be shock'd at her frowns, becomes your fault,
 The fort is slighted, gain'd by one assault;
 Renew attacks, nor give her any rest,
 Till you have made impression on her breast;
 Nor hope a kind surrender to oblige,
 Till you have gain'd it by a formal siege.
 Your constant vigorous efforts may be
 Means of that bliss, you now despair to see.
 If after all she will relentless prove,
 And deaf to all th' addresses of your love,
 Then her ingratitude perhaps may cure,
 And you her scorns may with neglect endure,
 Convinc'd that she has not that soft, that sweet
 Engaging soul, you coveted to meet.*

*Q. Tell me, oh! tell me, sons of art,
 What is the cause of sound of f—t,
 And why, as we have cause to think,
 Some do much more than others st—k?
 If this you answer, learned swains,
 The next I let, take for your pains.*

*A. Intestine winds do f—ts create,
 And thus inspire your rattle pate:
 The st—ks attending such descents
 Spring from the foetid continents.
 The bogoes thus, which guard your strains,
 Speak them the issue of your brains.*

Q. Two Gentlemen in great distress desire your advice. Their father being dead about 20 years ago, their mother married again, a minister of the church of England, who, before his marriage with their mother, told them both several times they might live with him, and he would have nothing of them for their diet; which promise he hath re-iterated since he hath been married, till both of them being come to about 22 years of age, and having received from one of their uncles a small sum of money for their fortune, he hath pick'd a quarrel with them, and threatens to arrest them, if they don't pay him forthwith for their diet. When they desire him to remember his promise, he answers, 'tis a verbal one that signifies nothing at all. Some people advise them to pay him without any delay, others would have them go to law, either of which advices will ruin them, and send them a begging?

A. Though your case may appear hard at first sight, yet it is not really so, farther than thus: If you any way promoted your father-in-law's marriage with your mother, and the match answer'd the charge he took upon him; or if he exacted more for your board than you could elsewhere be boarded for; or if your dependance on his promise prevented you from taking other methods for your subsistence: if either of these, he has done unjustly by you, and dishonourably, in infringing his word in any point. But however it may be, they are extremely in the wrong, who advise you to go to law with him; for tho' we will not suppose your father-in-law will be forsworn, yet the Chancery will exact a valuable consideration in some kind for the charge he hath been at. All the relief we can propose is, to obtain of some friends to persuade him in the best manner they can, and to urge the sanction of his word, and your dependance thereon.

Q. I happened to be in some persons company one evening, who reflected very much upon a certain young Lady, a neighbour of mine. Now Gentlemen, your opinion is desired, whether it was proper for me, as being a neighbour, to speak up in the Lady's behalf, she not being there to answer for her self?

A. Not only a neighbour, but should you hear strangers abus'd by reflections behind their backs, you are oblig'd by Christianity and humanity to vindicate them.

Q. *Whether the enjoying of outward things, or the contemning of them be the most desirable?*

A. To evidence the preference of the latter to the former, we shall not insist upon the uncertainty of *outward things*, since the strict purport of the question has a necessary regard either to the present enjoyment of them, or to a permanent continuance in such an enjoyment. But yet we may consider those four ingredients, those allay'd mixtures, which even the very least allay'd, the most unmingled of all worldly happiness is constantly, inseparably attended with. Though a man be not *made rich*, but be always so; though *the glory of his house* be such as not to need *increase*; though according to the measure of human felicity, he has all things *at his desire*; yet he will sometimes meet with such bitter potions, yet gall and wormwood will so intermingle with his *honey* and his *honey-comb*, as to give abundant testimony to that divine aphorism, *man is born to trouble as the sparks fly upward*. Though an *Haman* be the happy man that is *honourable*, not only as was the Syrian general *with his master*, but with his fellow subjects too; though able to say in the words of *Job*, *When I went out of the gate through the city, when I prepared my feet in the street, the young men saw me, and hid themselves, and the aged arose and stood up*; though thus able to boast of the homage that is paid him, yet a clownish, an uncourtly *Mordecai* shall damp his joy, embitter his delights, and balance the bended knees of *many* with the *undistinguishing* behaviour of a *single* person. But a disposition that heroically contemns the soothing insinuations, the flattering addresses of temporal enjoyments, is liable to no allay, obnoxious to no dependencies, superior to all contingencies, to all events. He who has learnt to despise a despicable, though gaudy scene, of him we may be allowed to say,

say, though a thousand accidents befall him, and ten thousand are at his right hand, yet they can not come nigh him. To him we may apply that expression of the poet's :

*Si fractus illabatur orbis,
Impavidum serient ruinæ.*

The very world's foundations tear,
And fearless he the shock will bear.

The spirit of a man, when it can thus sustain his infirmity, when it can laugh at the treacherous pageantry of sublunary happiness, is a never-failing balsam, shall we say, against the smarting evils that assault us? Yea; it is more than so; it is as much preferable to the very balm of Gilead, as it is better to prevent than to heal a wound. And therefore so excellent a spirit, is not a cure, but a preservative, not a remedy but an antidote. To moralize the fiction of an invulnerable Achilles, here we may apply the story, with one additional restriction only; namely, that the brave contemner of outward things has not so much as an unguarded heel.

Transitory pleasures are so disproportionate to the vast capacities, to the boundless appetites of our craving, our immortal souls, as sufficiently to verify that general observation, that *fruition* is unequal to *expectation*. And therefore, while we expect a substance, we grasp a shadow; while we expect a *Juno*, we embrace a *cloud*. But he, who can condemn the world, and the things that are in the world, centers his happiness upon adequate, upon proper objects, the very contempt of that, which others with so much eagerness pursue, afford him an inexhaustible spring of flooding joys; afford him such substantial comforts, as pass all understanding; such ravishing delights, as the world can neither give, nor take away.

Those outward things which seem to have the least of emptiness, are yet, alas! impair'd by a contrary extreme. They no sooner regale than cloy; no sooner please than satiate; no sooner satisfy than surfeit. But he, who can overlook such vanities as these,

knows how to be regal'd without being cloy'd ; to be pleas'd without satiety ; to be satisfied without a surfeit.

Q. Whether it be a sin for a man, after he hath promised to have a certain Lady, and afterwards should have more mind to another, to marry the latter, because he thinks if he had the former, they should not live happily together, tho' the former has the most money ?

A. As we suppose yourself to be the person concern'd, so we are oblig'd to tell you, that you should have maturely examin'd the temper of the Lady, should have made a strict search into the qualities of her mind, before you had proceeded to the inviolable solemnity of a matrimonial promise, to that *non regrediendum est*, that prohibited liberty of making a retreat. For the promise you made her was *for better or for worse*, unless other particulars, than that of barely thinking that she will not make you happy, could justify a disengagement. Tho' yet a reasonable suspicion of your future unhappiness will warrant you to make solicitous application to the Lady, that she would be pleased to be so kind, or rather so considerate, (for since a man and his wife are no longer two while *one flesh*, their interests cannot possibly be divided) would be pleased to be so considerate for her own sake, as well as yours, as to give you a discharge.

Q. Why any man keeping himself in one posture (in an airy place) and awake, should not catch cold as soon as sleeping in the same place and posture ?

A. Because in the time of sleeping there is a retraction of the natural heat ; whereupon the circumambient air enters the pores, and consequently the external parts must be rendered chilly.

Q. I desire you to inform me by whom the Epistle to the Hebrews was wrote ?

A. Some have attributed this admirable Epistle to St. Luke ; some to Barnabas, and others to St. Clements. And the reason that gave occasion to some to rob St. Paul of this incomparable treatise (for a treatise it has been thought by some, rather than an epistle) is, because the name of this Apostle is not pre-

fixt to it. But St. Paul might pertinently omit his name, because he was the apostle, not of the *Jews*, but of the *Gentiles*; and because (as *Clemens Alexandrinus* excellently adds) he had such an awful reverence for his Lord and Master, who was the very great apostle of the *Hebrews*; *I am not sent* (says the blessed Jesus) *but to the lost sheep of the house of Israel*.

We learn from St. *Jerome*, that all the *Greek* fathers and eastern Churches entertain'd this celebrated composition as St. Paul's; and in this they were followed by the *Latins*. But since the argument easy to be deduc'd from 2 *Pet.* iii. 5, 16. is so forcible to any ordinary capacity, *What need we any farther testimony?*

Q. *Since 'tis the general opinion (and it may be clearly proved) that our blessed Saviour was in the grave, or state of the dead little more than one whole day and two nights; How are we to understand those words in Matt. xii. 40. which seem to have been prophetic of the time Christ was to continue in the sepulchre?*

A. Since our Saviour, notwithstanding your assertion be acknowledged true, was part of three days in a state of death, it is no unusual figure to represent fractions under the integers of the subjects they are fractions of.

Q. *You gave an ingenious poetic querist your opinion about predestination to eternal misery, which does not fully satisfy me. Pray, did not God from all eternity foreknow that man would sin, forfeit his favour thereby and be an object of his wrath? did he not likewise foreknow he should, and determine to send his Son to die for sinners? did he not also foreknow those certain individual persons, even by name (and the number of 'em) that would close with Christ, and thereby become heirs of salvation upon his terms? did he not likewise foresee, that none of these would be able to comply with the Gospel terms without his assistance, and at the same time (if I may so speak) determine to grant it? granting these, pray, what did God do with respect to the rest of the world? I think, he pass'd 'em by, i. e. did not purpose to give 'em that grace, without which they can't perform the terms; thereby they are left to final sin; which God foreseeing also,*

did he not purpose to punish them with eternal damnation? which amounts to the same thing as the other: for I quarrel not about words; pardon the length, and give a candid answer to a lover of the truth.

A. The whole thread of the argumentation centres in this; that God did not propose to give to those, whom he predestinated to damnation, that grace, without which they can't perform the terms of salvation. But that God did not thus unconditionally and rigorously predestinate any to damnation we appeal even to him, who predestinated those to salvation whom he foreknew; the Lord is not slack concerning his promise, but is long suffering to us-ward; not willing that any should perish, but that all (observe the note of universality) but that all should come to repentance.

Q. Pray, what is the meaning of the words of Solomon, Eccles. x. and the later part of the 20th verse—for a Bird of the air shall carry the voice, and that which hath wings shall tell the matter?

A. The meaning is, that we should religiously abstain from the misdemeanor specified (as indeed from every other sin) and not trust to the secrecy of the commission, since there is nothing hid, but what shall be made manifest, nothing done in secret, but what shall be proclaim'd upon the house top. For the time will come, when the thoughts of all (as well as of many) hearts shall be revealed.

Q. Mark xvi. 16. He that believes, and is baptiz'd, shall be saved; but he that believes not, shall be damn'd.

If none are saved but such as believe, how can infants be in a state of salvation, since they are not in a capacity of believing? or if, according to the received opinion of the anabaptists, they can't be baptized unless they believe, how must children free themselves from original sin committed by their first parents, since they are not of years to understand, what a covenant of grace means? but if adults are only to receive the benefit of this covenant, and children exempted from baptism are in a state of salvation; then the evangelists must be supposed to say, he that believes, and he that believes not, shall be saved.

A. Some

A. Some general sentences carry with them such necessary and natural restrictions, that we cannot forbear to wonder, that any should overlook such obvious reserves. And what encreases our wonder is, that the most illiterate in their common conversation do both imply and allow of such easy limitations. Strange ! that one man should so readily understand another, and yet be so very apt to mistake his Maker, though he accommodate himself to his own mode of speech, and condescend to a level with his capacity. When our Saviour therefore says, *He that believeth not, shall be damn'd* one would think that the very infants you alledge, could almost know, that the meaning of the passage is, he who is in a capacity of believing, and yet believeth not, shall be damn'd. St. Paul says, *if any man will not work, neither shall he eat.* And yet who of us will suppose that such persons, as through weakness and inability of body are incapable of working, are by that apostolical injunction condemn'd to starve ?

Q. What sort of fruit did the forbidden tree bear ?

A. To pry into a matter which can be learnt no where but in the Scriptures, and which yet the Scriptures give us no account of, is in a manner to imitate our mother Eve's curiosity, and, as it were, to taste of the forbidden fruit.

Q. How old was Adam when Eve was made ?

A. All that can with certainty be collected is, that he was not a day old. But how much sooner on the sixth day he was created than Eve, the Scriptures acquaint us not, tho' indeed we read of some intervening occurrences.

Q. You hold the sun to be an immoveable center, and the earth to be elliptical ; which opinions seem not to be consonant to Scripture or reason.

'Tis said, that in the days of Joshua the sun was stop'd in its course for some time ; which I take to be an argument to prove the sun no fix'd body ; if it is, all times of the Year wou'd be alike to us, if the poles of the earth are fix'd, as none doubts but they are.

Again, if the sun be fix'd, how was it placed in the firmament (as we read in Genesis) for signs and seasons, for days and years?

If the earth be elliptical, the city of London and all other places on the globe must be sometimes elevated, and sometimes depressed, to make good your opinion.

A. The scriptures were never design'd to teach us a system of astronomy, and therefore accommodated themselves to the capacities of men, who in those early times understood nothing of the earth's motion. And this is but a common mode of speech, since those great astronomers, who defend the Copernican system, do yet commonly say, that the sun is set; which is yet no other than a compliance with the vulgarly received hypothesis, and this is as warrantable as customary, unless where we are professedly treating of the matter in an astronomical way, since the intention of the sense in the common way is the very same under both expressions.

As for your second objection, the *Copernicans* affirm not, that the earth moves round the equator, but round the ecliptic, which is all one as if the sun moved round the same elliptic figure; the same with regard to the different seasons of the year: but because (as you intimate) such a motion of the earth round the ecliptic would change the situation of its poles, the *Copernicans* have happily found out a third motion, which they call the motion of inclination, or declination, which motion holds so constant an analogy with what they call the second motion, as continually to deflect the axis of the earth from a parallelism with the axis of the ecliptic.

* As for what you say, if the earth be elliptical, &c. it concerns us not at present to say any thing to it, since we asserted not that the earth was elliptical, but that it mov'd round the sun in an elliptical figure.

* Whether the sun or earth moves, it is yet the heat and light of the sun that divides time into years, and those again into days and seasons.

Q. Ob!

*Q. Oh! great Apollo, to thy sacred shrine
I, your sincere adorer, lowly bow;
There, prostrate on my knees with anxious thoughts,
Wait the solution of my short request.*

*Tell me, great God of wisdom, how I shall
The way to perfect happiness attain:
Long have I wander'd in a gloomy path,
Hoping at last some faint and glimmering ray
Might reach and lighten my oppressed soul;
But oh! the sun of all my hopes is set,
And I am left in ever-during dark.*

*A. In vain you'll travel round the spacious globe,
In search of what this world can never give:
Could you the height of ev'ry sense enjoy,
Expand in ease, a stranger to all pain,
Dull repetition soon would cloy your soul,
And sudden, sure privation, damp the bliss:
No—— 'tis within, this tranquil state is found.*

*A conscience clear and void of all offence
With sure success will crown your ardent wish;
Smooth ev'ry rugged path, give peaceful days,
And with soft downy rest indulge your nights;
Nay, what exceeds by infinite degrees,
It will ensure a future endless state,
In fields of light, where floods of pleasures flow,
And one eternal Jubilee goes round.*

*Q. What sort of wood was it, where with Elisha
caus'd the iron to swim?*

*A. As we cannot possibly be inform'd what sort of
wood it was, so neither does it concern us to know
the sort, since not the wood, but a supernatural power,
was the efficient cause of so wonderful an effect.*

*Q. Who was the first King? where and when did he
begin his reign?*

*A. Nimrod, the mighty hunter was the first mo-
narch. In Gen. x. 10. we read, that the beginning
of his kingdom was Babel, &c. and as Babel was ren-
dred Babylon by the Septuagint, so this comports with
that probable opinion, that Nimrod is the same with
Belus, who (as prophane historians inform us) was*

the founder of the *Assyrian* monarchy.

Q. When men that are born blind do dream, they generally dream that they see things perfectly; and though they never had any advantage of the reflection of the light, yet they shall give you a very lively account of what they dream, distinguishing the colour between corn-fields, meadow and pasture-fields; and if they dream of fire, they know whether it be smothering, clear without smoke, or flaming; and when they awake, can give as lively an account of it as most men who have their sight can do.

A. We must beg the querist's pardon, if we cannot be persuaded of the matter of fact, for it has been the common observation of all those who have been conversant with men born blind, that they cannot by their most accurate descriptions impress upon their mind any manner of idea of light and colours; whereas if they were represented to them in their dreams, they would in a manner have a perfect conception of them: but we would understand colours with respect to opticks; for men born blind have been observ'd to distinguish colours by the difference of the touch.

Q. Suppose I buy a house, a stable, and a horse, as follows. For the stable I gave 6 times as much as for the horse, and for the house 10 times as much as for the stable; the sum I pay in all is a 1000*l.* Now I desire to know what each stands me in, and the method of working it by vulgar Arithmetick?

A. Since the stable cost 6 times as much as the horse, and yet the house 10 times as much as the stable; it follows, that the house cost 10 times 6 times, that is 60 times as much as the horse; allotting therefore 1 for the horse, 6 for the stable, and 60 for the house, the whole amounts to 67, and consequent'y the horse must cost $\frac{1}{67}$, the stable $\frac{6}{67}$, and the house $\frac{60}{67}$, of 1000*l.* and this at once acquaints by way of aliquot parts with the price of each, and directs you to the method of the arithmetical operation.

Q. Some years ago my body was
So corpulent and fat,
I might have pass'd for one o'thgiants race,
Had I been blest with a proportion'd height: But

*But now, thro' love, that killing grief,
I'm grown so lean and thin,
My flesh-starv'd bones erect their heads, as if
They scorn'd to lye imprison'd in my skin.*

*Inform me then, ye sons of fame,
And with sound reasons shew,
Whether my body still remains the same,
And what's become of my fat collops now?*

*A. You boast your former corpulence,
But now bare bones declare :*

*The greatest reasons then arise from hence,
To make your alteration plain appear.*

*But how, through love, you're thus oppress'd
Is clear, since strong desires*

*Inflame the regions of your sickly breast,
And kindle in your heart consuming fires.*

Q. Whilst two months or more

With your silence I bore,

I flattered my self with an answer,

Believing your God

Might be taking a nod,

Or pumping for wit to advance, Sir.

But Oh! have a care

How you answers prepare,

With neither solution, nor meaning ;

For 'twill make the world laugh,

To be pos'd by a calf,

After two or three months nice defining ;

For if in those lines

One ray of wit shines,

Where Apollo his answer imparts,

My calves may as well

Put in for the bell,

And vie with his sons for bright parts.

Then let your next tell

Why mutton and veal

Receive their new names from the slaughter ;

Since to both, when alive,

We other names give,

And you'll hear no more o'this matter.

A. What!

A. What ! the calf come agen
 With his iracund pen,
 To propose us more bull-elocation ;
 Tho' his rustical strain
 Does inform him so plain,
 That he'll ne'er earn a better solution,
 And since in your thought,
 Etymology's naught,
 For your victuals take this our conclusion ;
 'Tis a notion of things
 Which from foreigners springs,
 That occasions this verbal confusion.

Q. *What will be the exact length of the side of a square, whose whole shall be equal to the contents of a circle?*

A. That is, you desire us to square the circle.

Q. *Why is the sun 187 days in passing from the equinox of March to the equinox of September, and but 178 days in passing from the equinox of September to the equinox of March, the distance being equal?*

A. Tho' you proceed upon the old Ptolemaic system, yet the difference is the same with regard to the annual motion of the earth ; and the reason of that difference arises from the elliptical figure, which the earth describes round the sun ; for that part of the ellipsis, which is intercepted between the equinox of September and that of March, is not so large as that between the equinox of March and that of September ; and hence it is, that the sun in winter is nearer to the earth in general, than it is in summer.

Q. *I have some time since married a wife with a very considerable portion, I having very little to begin the world withal before I married her : we lived for two years and upwards as comfortably as man and wife could live ; but now of late, whether or no the D—l is in her, I cannot tell, for without the least provocation in the world she is perpetually a jarring or scolding ; sometimes she tells me, that before she married me I had scarce a shirt to my back ; with this and a hundred more provocations she is perpetually plaguing me. I desire to know the speediest and safest way*

to cure this D——l of a wife.

Since good wives they are grown so scarce,

A man had better be

Without a shirt upon his a——

Than live a life like me.

A. Thou unreasonable man, to enjoy four and twenty honey-moons, when one is sufficient for others, and not be contented ! but before you proceed in your invectives against your wife, consider whether you have made yet full retaliation for the fortune she brought you when you had nothing of your own ; if not, it is the poorest satisfaction you can make her, to give her the liberty of her tongue : nay, possibly in return for her taking you without a shirt, you are in a way to leave her without a smock, and then with good reason.

This fermentation of her blood

Being very like to last,

E'en be content to *chew* the cud

Of pleasures which are past.

Q. In this cold and unfriendly climate, whither I, poor American, by the malevolency of the stars, am thrown (like a smoking hot toast into a pot of ale in January) from the glorious beams of the enlivening sun, to the gnashing of teeth in Dorea's dusky territories ; finding necessity compels me to array the outward man with thrice the common load of vestments, to preserve and defend it from the injurious insults of the inclement weather, do humbly intreat your unerring ships to advise whether it's best to wear a flannel waistcoat next my skin, or not ; I having attempted to wear one, but finding it makes my parchment carcase always in humid sudorification, I have desisted till I had consulted the oracle : who may likewise be very serviceable to your own nation, in answering this question to oblige a stranger.

A. Since your application of this fleecy tegument to your buckram cuticula, hath been the procataractic cause of hydrotic evacuations, thereby occasioning a gradual separation of your cadaverous particles, we hold it more salubrious for you to transmogify the premis'd tunic, and contrive one which may be suspended over your chilly shoulders, and furnish
you

you with sufficient shelter against northern blasts, and equip you according to the distinguishing mode proper to such countrymen.

*Q. ——— Apollo! Can the fair
In cautious charms their inward flames declare?
If you allow they can, then pray relate,
How in their phiz to read my future fate?*

*A. ——— Their speaking eyes will tell,
The hidden flames within their bosoms dwell;
Which a quick-sighted lover cannot miss,
But thence with ease may learn his future bliss.*

*Q. In vain poor Strephon daily lies
Aprostrate at my feet;
When all his pleading looks and sighs
But cold indifference meet;
Tho' gentle pity oft persuade my breast,
That pains like his should surely be redress'd:
But soon all tendernefs retires,
And, as by some decree,
My heart resists all soft desires,
The God's no pow'r on me;
Thus I all lovers fly with equal scorn,
And smile to see the cringing ideots mourn.
Tell now, you Apollonian wits profound,
What secret powers my heart environ round?*

*A. No secret pow'r, Sempronia guards
Your yet unwounded heart,
The God of love alone retards
The mission of his dart:
As sure as death it self, he once strikes all,
And makes them victims at his altar fall.
Then pity your imploring swain,
And send him quick relief,
With pleasing smiles return his pain,
With balmy words his grief;
Or else we prophesy, you may too late
Repent the cause of his untimely fate.
Another swain as deaf to you may rise,
Who may revenge the conquest of your eyes.*

Q. Pray,

*Q. Pray, how can love, since all allow he's blind,
The way for getting others eyes out find?*

*A. When mortals his tyrannic influence find,
It is not they, but he in them is blind.*

*Q. I'm tir'd of my life
With a sot of a wife,
Who so constantly drunk is, Apollo;
That I'll ask your advice,
'Cause I know you are wise,
And your counsel quodcunque I'll follow.*

*Quaque nocte sic est,
Whether dress'd or undress'd,
Nay, up or a bed, Sir, it's idem;
I would not say so,
Were't not certainly true,
Proh Deum atque hominum fidem.*

*What shall I do?
Scio non, sed scis tu,
Shall I scourge her and afterwards salt her;
For I think illa meret,
Nec white-wine, nec claret,
But a hemp-neckcloth (alias an halter.)*

*A. Since a riot each night
Is your madam's delight,
Ne'er with beadle or hangman confront her,
But comply with the punk,
And each morn make her drunk,
For Similia *similiis curantur.*

(* Our licentia poetica pro similibus.)

*Q. If a Gentleman ask
Of Apollo a task,
I hope his good manners and breeding
Will clear up the doubt,
And th' uneasiness put out,
If he thinks the cause worth the heeding;
Tho' the lines that I write,
Are not worthy his sight,
His pupil will tak't as a favour,
If the bad he corrects,
And mends the defects*

With his mighty Parnassus's flavour: -

When

*When water I drink,
 Which most people think
 Is a liquor as sober and quiet,
 As coffee and tea,
 It ne'er will agree
 With my brains, which it sets in a riot.
 Some wit then bestow,
 With which you so flow,
 To instruct me, and answer the question,
 That in time I may gain,
 Tho' with study and pain,
 For your precepts a better digestion.
 But if you refuse
 To encourage my muse,
 With wine I'll enliven my wit,
 And pray to the nine,
 Who will certainly join
 My revenge to make you submit ?*

*A. That your brains should decline
 For want of good wine,
 And your muse that appeareth so witty
 Should furnish her themes
 From such insipid streams,
 We confess is a very great pity.
 Then from henceforth ne'er lack
 A full bumper of sack,
 Or of good red, or white, 'tis no matter :
 For the learned have told,
 And the same we all hold,
 That there's no dithyrambic in water.*

*Q. If love has wings, why stays he in my breast,
 Confin'd close pris'ner, sure he cannot fly ?
 If he's all bliss, why am I thus distress'd,
 Can I be bless'd, and yet each moment die ?
 Say, learning's God, whose beams of wisdom shine
 More bright than all your solar rays divine ;
 Teach me some Way to change my bliss to smart,
 Or drive the conqu'ring captive from my heart ?*

A. His

A. His wings they were convey'd him to your breast,
 Not pris'nér there, but *you* he holds in chains;
 He's not all *bliss*, nor are his subjects blest'd
 Entirely, since their joys are mix'd with pains.
 In vain to us your sufferings you impart,
 Since we cou'd not retrieve our captiv'd heart;
 Love is the pow'rful't déity above,
 And often hath triumph'd ev'n over *Jove*.

Q. A young Lady of my acquaintance had given her by another Gentlewoman, about a year ago, as a present, four flowers; they are very like a camomile flower, but destitute of any manner of smell: their stalk is about twice the length of one's finger; the root was not brought with them: the Lady has never put them in water since they were given her, and yet they continually bud and grow. Now I beg the favour of you to assign any reason for this growing, since they have no root, neither is it possible for any moisture to be now in their stalk; they were brought from Madera, and she has now about 20 full as long and as big as the first four. If your society have not faith enough to believe it, I will, if you desire it, appoint a place to meet any of you, and shew you them now with the buds on several?

A. If the matter of fact may be depended on, the *Phænomenon* may not unfairly be accounted for. For the flowers may be of such a nature, as to condensate the air they receive within the pores; and we suppose you cannot be ignorant that air may be condensated into moisture; as the sweating pillars in *Westminster Abbey* are a vulgar instance.

Q. Whether the word something, without any word join'd to it, has any signification?

A. If the word has no signification it is *nothing*; but we hope you won't allow *something* to be *nothing*, and yet *nothing* it self has a signification too, tho' by way of negation only; but the word *something* imports the first predicament of being; and when other words are join'd to it, they may seem to determine its generical signification to a specifical one; tho' indeed

deed, we rather think that they change its signification, and make it an equivocal word.

Q. What cools sooner than sealing-wax?

A. The affections of the fickle.

*Q. If we divide the people'd world in halves,
And one part fools, the other pass for knaves;
If this be true, divine Apollo, tell*

Where the wise herd, and where the honest dwell?

*A. Your dividend won't hold by modern rules,
Since now one knave can make an hundred fools;
Allowing folly then but half supplies,
There's room enough for th' honest and the wise.*

*Q. Your reason why men's beards do grow
In summer fast, in winter slow?*

*A. 'Tis moisture feeds the hairy stores,
Which heat extrudes, and solves the pores.*

*Q. There was a certain doctor in Paris, who dy'd about
the year 1060. At the interrings of whom, when the priest
in the form then us'd came to the words, Responde mihi,
the corps sat upright upon the bier, and cry'd out, Justo
Dei Judicio accusatus sum, lying presently down again;
the attendance being astonish'd, defer'd the funeral till
next day, which being come, they went again to officiate
the duty for the dead, which at the same words rose a-
gain, and more hideous than before cry'd, Justo Dei Ju-
dicio judicatus sum. They then defer'd this strange bu-
rial till the next day, and still at the same words the third
time rose up and cry'd, Justo Dei Judicio condemna-
tus sum. Whether this was the real man that spoke, or
some infernal spirit through his organs? My opinion is, that
it was Satan, who thereby might think to drive others into
despair; for all knowing him to live a godly life, as Bruno
saith, who was eye-witness to this, and seems by his words
as if he thought it to be the real man that spoke?*

*A. You say, that Bruno (who was professor of di-
vinity at Paris, and founder of the Carthusian order)
was an eye-witness to the prodigy of the Parisian doc-
tor, who has been since call'd Raimond Diocree. Anto-
ninus (archbishop of Florence) does indeed affirm it;
but as he quotes no authority, Canus (a famous monk)
assures*

assures us, that he made no strict scrutiny into matters of fact. *Gersen* (chancellor of the university of *Paris*) presents us with the first written account of this strange story ; but we have a wonderful deal of reason to give credit to an astonishing event, which the very first relator recommends no otherwise than by report ; but tho' other authors have since treated of the matter, yet they foist in such additional circumstances as are destructive of one another, and are flagrant forgeries.

They, who say that *Bruno* was present at the dreadful spectacle, acquaint us withal, that this was the occasion of his retreat from *Paris* to *Calabria* in *Italy*. But *Bruno* himself in a letter to *Raoul le Verd* (provost of the church of *Rheims*) presents us with a different reason of his choosing a monastic life, without taking the least notice of so wonderful an occurrence : and *Guibert*, abbot of *Nagent* (an ancient and creditable author) in his life of *Bruno*, says nothing of the matter, even where it had been proper to have done it, had the thing been true. And what is very observable, *Peter* (surnam'd *the venerable*) who was contemporary with *Bruno*, is silent in this affair, even where he cou'd not have avoided the relation, had the account been agreeable to matter of fact ; nor do we meet (as is pertinently observ'd) with this melancholy tale in any author for near 240 years after the institution of the *Carthusian* order.

These are the arguments some eminent *Romanists* bring against the story ; and therefore, tho' it be matter of debate among several of them, *Et adhuc sub Judice Lis est*, yet surely we Protestants cannot choose but join issue with those who defend the negative, since a faithless, doubting and transubstantiating one, can never bear a compliance with so groundless a relation.

Q. *I think 'tis agreed on all hands, that extortion is a sin ; but when one commits that crime, is not so clearly defin'd as some could wish ; for to take even legal interest of a poor man (some say) is extortion. And I desire you'd*

you'd please to inform the public, if 'tis any sin to take more than the law allows, when the person that gives it not only profers it, but is certainly a gainer by it, and wou'd be a loser without it?

A. If the man who offers you more than usual interest for a loan of money be a poor man, it is no sufficient plea to say, that he will be a gainer by it; for still you take advantage of the man's necessities, and raise illegal profit to your self from the sweat of another's brow; and what is this but in scripture-language to *grind the poor*? 'Tis true, if you can make an equal profit of your money in another way, and yet let it out to a poor man at a legal interest, you make him a free gift of the intermediate difference. If therefore your own scanty circumstances will not allow you to be so charitable, we can see no reason why your more than ordinary demands, which will be yet advantageous to the voluntary borrower, shou'd be included within the notion of extortion.

Q. *Which hath the most reality in itself, the height of pleasure or the height of pain?*

A. The height of pain; since the height of pleasure is generally only a release from pain, as in eating and drinking, after the pains of hunger and thirst; rest after the pain of labour, &c. Besides, pleasure sickens with continuation, and dies with habit; whereas pain is rather increased thereby in rendring the party more infirm and unable to support against it.

Q. *How can death be any terror to persons not convinc'd of a future state, and yet it is generally observ'd to be so, even to profess'd Atheists?*

A. Because it is impossible for any of them to be convinc'd of the contrary, and the mere doubt of being we know not what, we know not where, carries terror in it self.

Q. *Being in company with some Gentlemen, a dispute arose amongst us about painting and carving, some affirming, that those two arts were effectually the same, which others deny'd; but neither being convinc'd by the other's arguments, a wager was laid, and the matter refer'd*

fer'd to Apollo, with mutual consent to abide by his judgment in the matter?

A. It is a general rule, *What agree in a third, agree between themselves*; if it be objected, that a hawk and a hound are the same, because both living creatures, it follows not; for tho' they agree in the generality of being living creatures, yet they differ in the *speciality* of kind: And as there is no *essential difference* between two particular men, both being *rational creatures*, so there is not between *painting* and *carving*, for both tend to the same end, by representing individual substances; and both must observe the same *geometrical quantity* in what they represent.

Suppose a *painter* and *carver* were to counterfeit the same person, doubtless both wou'd conceive the same idea of him, proceed in their minds with the same discourse of *reason* and *art*, and observe the same *geometrical quantity*, endeavouring to make it as like the person they represented as they could: and so the *draught* expressing the idea's of both workmen wou'd agree in expressing the true *resemblance*, which is the essence of the art. 'Tis true, one painteth, and the other carveth; but this is a *material difference* only, which argues no *specific difference* in *art* or *science*, and 'tis the *essential difference* alone that maketh a distinction of species, and diversity of science. If it be objected, that the *carver* maketh 'more of the figure than the *painter*, it is answer'd, more or less makes no *specific* or proper difference; therefore it is the defect of *matter*, and not of *art*.

Q. *Why have men breasts, especially nipples, since they never give suck?*

A. As nature gave them to the women for use, so did she bestow them on men for ornament.

Q. *Why does the horizon appear plainer in a cloudy day, than in clear weather?*

A. To the question, why the *sun*, when near the horizon, appears bigger, than when near its *meridian*? the usual solution was, because the *atmosphere* is more condense in its lower than in its upper regions; but

but since *Dr. Wallis* has confuted the solution, your question is thence deducible in the negative.

Q. Sir, I desire to know where the bird we call fieldfare resides all the summer; and also the bird call'd wheat-ear (that are only seen and caught on the downs in Suffex in the month of August) live the remainder of the year, and why they are only seen about that time?

A. It is our opinion, that the fieldfare seeks colder, and the wheat-ear hotter countries, as was before mention'd, concerning the wood-cock and swallow.

*Q. At telling folks fortunes so famous you're grown,
And for solving of doubts you've the vogue of the town;*

*To your awful seat,
The little, the great,
The airy, the grave,
The coward, the brave,
In clusters do merrily hover:*

*The amorous maid,
The toothless old jade,
The lover that's cross'd,
And the lass that hath lost
What she no more can recover:*

*Since to these and to others you give your advice,
Pray, tell me your thoughts of my works in a trice.*

*From Parnassus just pop'd,
I can't say I've hop'd,
But willing to know
My fortune, and so
From the rest of the bards I'm descended,
To come to Apollo,
Whose advice I will follow,
And do what he says,
So I merit the bays,
And from him I hope to be friended.*

*Then without hums and haws pray send me an answer,
Whether thus, if still in my rhiming advance, Sir,
I mayn't for the laurel in time have a chance, Sir?*

A. The man, that desires to o'ercome in a race,
Must exert all his forces to quicken his pace:

But hope will not do
From *Parnassus*, or so ;
Nor the call of our lyre
Will a stripling inspire,
Nor claims of alliance with muses :
It is merit alone
Makes the genius well known,
Without any regard
To your rise from a bard,
And 'tis flattery the laurel abuses.

Till your labours encrease then, and diligence more is,
We shall place you amongst the *Poetæ Minores*.

Q. *With bird-bottled nose,
Cobbl'd shoes and torn hose,*

I, Apollo, address your learn'd shrine ;

Nor could I expect

Ought but slight and neglect,

Were not you as good as divine.

I'm too great with that God *

* Bacchus.

That makes potentates nod,

When he has enter'd their Os Cribriforme ;

So, lo here I come

With both trumpet and drum,

And with full resolution to storm ye.

I have a Saracen's face ,

Which proves my disgrace,

And the boys, Sir, of me make a game ;

How shall I it cure,

For I cannot endure

To be hiss'd, and call'd Saracen Sam ?

A. Since the famous disguise

Of a Saracen's phiz,

Through *Bacchus's* indulgence thou wearest,

At the gift ne'er repine,

But still worship that shrine,

Whilst his votary thus thou appearest.

And as *Bacchus* could fight,

And in storms you delight,

Charge the *French* then, and battles declare 'em :
 But if courage should fail,
 Still your looks may prevail,
 And your bulk (like *Goliath's*) may scare 'em.

Q. Whether it is possible to have the small-pox twice or not?

A. We are of opinion none have it twice, and have given our reasons thereof in a private answer, they not being proper for public view.

Q. Suppose I procure a certain damage to be done to a man, and after that I procure an equal benefit to be done him; query, Whether I may now account this benefit as a restitution for the injury, altho' it was not the duty of restitution that mov'd me to procure it him?

A. Restitution, with respect to damage only, implies no more than an equivalent; if therefore the injur'd person has receiv'd a benefit adequate to the damage (whatever might be the motive to the former) he cannot be said to be the worse for you; and this must be allow'd sufficient to denote a restitution. But then you must consider, that the case is otherwise with respect to *God*, whom we injure as often as we injure *man*: For then we make restitution to our injur'd neighbour out of a godly motive, so excellent a fruit of sincere repentance, not only the consequence of the sin, but in a manner too the very sin it itself; and therefore you have reason to be afraid, lest *God* should not accept of your accidental restitution, unless you shall be ready to embrace the first opportunity that shall present itself, of procuring to the damag'd person some other benefit with purpose and design.

You shou'd consider too, that you injur'd your neighbour, not only in the damage he receiv'd, but also in exerting the very reverse of that good will, which was your neighbour's due; if therefore you wou'd make an unexceptionable restitution, you must restore him both.

Q. Apollo, Prithee inform me why any mortal man should be called My Lord? 2dly, From whence it is deriv'd;

ri-v'd? and 3dly, *If thou dost allow of that title, why should it not be above Earl, Duke, or King?*

A. As words are arbitrary things, so before we condemn any particular use of them, we must consider the different acceptations under which they are recommended to us; and here it is observable, That the word *Lord*, even when applied to men, has various significations with us, as Lords of the parliament, Lord Chief Justice, Lord of the manor, Landlord, &c.

If therefore we were to apply the title of *Lord* in the same extensive sense as we do to God, the usage would be unwarrantable and idolatrous.

The word *Lord* is deriv'd from the old Saxon *Hla-ford*, from giving bread; for as *Hla* signifies bread, so *ford* is the same with *afford*; and therefore the title was given suitable to the nature of the persons that enjoy'd it, since great men were anciently famous for hospitality and munificence.

Your third question is answer'd from what is said above, namely, that words are arbitrary things.

Q. *Pray explain the 9th verse of the 16th chapter of St. Luke. And I say unto you, make to your selves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations?*

A. We beg leave to explain the passage by way of paraphrase.

Make so right an use (in acts of charity and beneficence) of those earthly treasures, which *the children of this world* are so eager to obtain, (tho' by unrighteousness and falsehood) that when your departure shall approach (for so the *Greek* original suggests) those very earthly treasures, while expended upon proper objects, may be the happy occasion of your advancement to an heavenly residence, to *everlasting habitations*.

Q. *When a couple are asked in the church, the minister says, If any of you know cause, or just impediment, &c. Pray inform me what the impediment is?*

A. There are several just impediments, which may forbid the banns; namely, such as follow: If the marriage be intended without the consent of parents

or guardians ; if either of the persons ask'd be pre-engaged to another ; if the couple to be married be within the forbidden degrees of consanguinity ; if either of them have such natural infirmities, as unfit for marriage. When therefore a couple are ask'd in the church, if any of the persons present are conscious to any of these impediments, they are under an indispensable obligation of declaring it.

Q. Pray assign the reason, why ministers children of all persuasions prove generally wilder than others, since they may be said to have the greatest opportunity of a virtuous education, as well as an exemplary pattern in their parents?

A. The subject of the question is more common than true : And the principal reason, why the persons specified are thought to be generally wilder than others, may be perhaps, because the wildness is more particularly remark'd. But if the fact be true, (tho' yet we must confine it within narrower bounds than is usually set to it) we may attribute the misfortune to their ensnaring circumstances, in that so many of them, after their father's decease, are thrown upon the world, and exposed to the insults of the most violent temptations.

Q. Pray favour us with a familiar explication of the 13th of the lviiiith chapter of Isaiah, If thou turn away thy foot, &c. with your opinion, Whether from that text all manner of recreations on the Lord's day, after the public service is over, as taking a walk in the fields, or the like, be absolutely sinful and forbidden ; and what liberty a man may allow himself, so as to avoid the two extremes of superstition and prophaneness?

A. In answer to the question, with regard to the cited text, we beg leave to observe the following particulars.

1. The very rigour of the *Jewish* law allow'd its votaries to travel to a limited distance, whence we read in Scripture of a *sabbath day's journey* ; which, say the *Jews*, contains two thousand cubits ; that is, about eight furlongs, or a mile.

2dly, The

2dly, The expression in *Isaiah* of turning our feet from the sabbath, or of doing our pleasure on that holy day, they imply not how strictly the sabbath should be kept, but only forbid the *Jews* to depart from the ordinances enjoined concerning it.

3dly, If the *Jewish* law had forbid all manner of refreshment on the sabbath day, this could be no farther obligatory to Christians, than the nature of the thing required: For we are called, not unto bondage, but unto liberty. Tho' yet we should have always the Apostle's caution in our view: *only use not liberty for an occasion to the flesh.*

4thly, The primitive Christians (and who are we, that we should blame a practice so familiar to those heroes of the ancient Church?) were not so rigorous in their observation of the sabbath. Whence some have mistaken the fathers in their argument concerning it, and fancy they maintain that the Patriarchs before the law observed not a day of rest: Whereas they no more than prove from the practice of the Patriarchs, that a *Jewish* rigour was no ways obligatory.

5thly, Moderate refreshment (such as walking in the fields after the public duty of the day is over) is not only convenient, but even necessary to those, whose daily business will not allow them the recreation their very health requires. And sure we cannot forget what *the Lord of the sabbath* has vouchsafed to say; *the sabbath was made for man, not man for the sabbath.*

But since our gracious Master *has dealt so lovingly with us*, let us shew our gratitude, by making no encroachments upon the business of the day; by not neglecting the care of our families at home; by our moderation in the refreshment we shall take; by taking occasion from the creatures we shall view, to adore the great Creator; by making religion the principal object, if in company, of our discourse; if alone, of our seasonable meditations.

Q. Do you take the tree of life, and the tree of knowledge of good and evil, to be the same tree; if not methinks Eve prevaricates before the fall, for God's prohibition extends only to the tree of knowledge of good and evil; whereas Eve tells the serpent, it was the tree in the midst of the garden, which was the tree of life?

*A. We see no reason, why that expression, in the midst of the garden, may not refer to the subsequent as well as the preceding sentence. And if so, both the trees were in the midst of the garden. For we hope there is no necessity, that the word midst should signify the very centre of Eden. And indeed, the reason of the thing may readily persuade us, that both the trees were situate together; for this might be done with a merciful design, that the presence of the one might guard from a temptation to the other; and thus God might, as it were without a metaphor, have said to our first parents, *I had set before you life and death, blessing and cursing; therefore choose life.**

Q. Do me the favour to reconcile the latter part of the 32d verse of the xvth chapter of St. Mark, with the 39th and 40th verses of the xxiii. chap. of St. Luke. The words of the first being thus; And they that were crucified with him reviled him; and the latter being thus, and one of the malefactors which were hanged, railed on him; saying, If thou be the Christ, save thy self and us; But the other, answering, rebuked him, saying, Dost not thou fear God, when thou art in the same condemnation?

A. The passage in the former is a figure (called Synecdoche) which uses the plural number for the singular, and vice versa.

Q. I was lately in company with some painters, where a dispute happened about the true definition of draught, which occasioned some wagers; at last 'twas agreed, that each should write down his own sentiments, and then refer themselves to the most ingenious sons of Apollo, and that if their definition should jump with that of either of the wagerers, that person with whose definition theirs agreed, should be the winner; to which therefore we intreat your speedy answer?

A. Gentlemen,

A. Gentlemen, we will give you the truth of the matter, whether or not it may agree with the judgment of either of the wagers. *Draught* is a *physical line* or *lineal demonstration*, and hath always some dimensions how slender soever: And serves to represent bodies according to their forms, aspects and situation; limiting and determining the surface of an object, and marking out the several parts therein; for no *superficies* can exist, without being terminated by *lines*, straight, circular or mixt.

Q. I have lately something considerable left me by will, which the administrator refuses to pay, and I am not able to go to law, unless it be under forma pauperis; I therefore humbly beg your advice how to begin, for I am not able to fee a counsel?

A. If your case be as plain as you represent it, get a copy of the will out of *Doctors commons*, and apply your self to a clerk in *Chancery*; there will be several Gentlemen there of so much honour, as they will readily embrace a just suit tho' from a *pauper*. Besides, their interest will incline them, for tho' they have not their fees, &c. on commencement of such suits, yet the law grants them on recovery. What has brought many reflections upon those Gentlemen in matters of this kind is, that great numbers of litigious people have troubl'd them with their cases (on the easiness of their prosecution) when there has been no right really on their sides.

Q. Apollo's sons, pray tell me why
Is gaping catching? Your's Tom Gye.

A. Gape Tom, on numb. elev'n you'll find,
How gaping does affect the mind.

Q. A churl for a master I have,
Ill-natur'd, morose, and a knave,
And one who has business good store,
And often heals many bad sore;
He swaggers and swears
Frets, curses and stares,

*Like in Bethlem a man who is mad ;
 When his neighbour he's kiss'd,
 As long as he list,
 He comes home, and looks pensive and sad:
 To his prentices promises fair,
 And tells them, he'll shew them their share
 Of business ; but all is in vain,
 For he thinks of nought else but his gain.*

*He wearies me quite,
 By day and by night,
 The slavery business to view ;
 Your counsel I crave,
 Which I hope I shall have,
 That is, to know what I shall do ?*

*A. Whatever his vices may be,
 They signify nothing to thee,
 Except (what may turn to good use)
 To teach thee to shun the abuse.*

*If he swaggers and swears,
 Frets, curses, and stares,
 So odious the object appears ;
 It may teach thee to shun,
 To be worse than undone,
 And the check will increase with thy years.*

*Tho' slavery now you endure,
 'Twill teach you the better to cure,
 And gain you experience, which
 (Tho' pains now) will after enrich :*

*But if any part
 He denies of his art,
 A just suit you then may adventure ;
 The law will engage,
 (Howe'er he may rage)
 That he shall perform his indenture.*

*Monsieur Apollo,
 Q. To flee to de varrs,
 Vitt onar and scarrs,
 En please you Je Long have entended ;
 But here's de case still,
 To get to de Brill,
 Esd sis moy Rino's expended,*

*Nou monsieur Jevous prieé,
Vill you ples to lend me
Dix shilling to carr me from Dover,
Vich Je solomly sware,
As sure's you'v dare,
To remit back as soon as I'm over.
A. Dix shilling we'd lend ye,
If dat voud befriend ye;
But if you chance dare to be slain,
C'est a propos to know,
Vare 'tis your heirs grow,
To return us our Rino again.*

Q. Your answer to my question, concerning the pigeon's flying from Edinburg to London seems inconsistent with the rules of reason: for how can we suppose there can be any Effluvia or emanations of the pigeon's body in the air, when she is carried perhaps in a pocket, bag, or the like. And besides, if there were, the circumvolution of the air would quickly disperse the track of scent that she had left behind her, especially when perhaps she is 9 or 10 days a going. And by observation, they don't return according to the course of the road, as a dog does of a hare, but in a direct line.

A. To what is here objected, to shew the inconsistency of our account of this matter with reason, it may be replied, that tho' the pigeon should be carried in a pocket, bag, or the like, it would no ways hinder the effluvia or emanations from its body to exhale and be dispersed in the air; scarce any thing but a glass hermetically sealed could do that, and if it were possible to make the experiment by putting her in such a glass, we durst almost be positive, that she would never return to so great a distance as Edinburg is from London. We own, 'tis likely that the circumvolution or any other agitation of the air may scatter some of these effluvia; but we may very well suppose, that they were not scattered so far, or that there remain still enough of them, to make a sensible impression upon the extremely nice organ of the pigeon. As to what is alledged, that they do not return according to the course of the road, but in a direct line; it does not

seem necessary for them exactly to follow every turning and winding of the way, but only to deviate very much from it, since in all probability these effluvia are not confined in the air within such narrow bounds, but are extended to some latitude.

Q. What is the meaning of P. S. and N. S. that we often read in the Post-man?

A. P. S. stands for post-script, and N. S. for new-style.

Q. How came monkeys and baboons first into the world? by that I shall know the original of your society. Your rusty and rugged fac'd servant D——mn'd V——ns.

A. Just as Bears, which our rusty and rugged-fac'd servant may explicate, if he keeps by him the original of his genealogy: tho' this no more discovers the original of our society, than his wise question does his understanding.

Q. Whether it be a crime to sing modest songs: and if it be, pray resolve me how far it is criminal?

A. If you sing so much as to bring your self into a consumption, it is a crime; and so far such, according to the haste you make thereunto.

Q. Why do mules and moyles never generate; and what reason can you ascribe for nature's stopping there?

A. Tho' it is generally reported and believed, that these animals do not generate, yet some have been of opinion, and among them Varro, that learned Roman, who hath writ, that in some parts of Africa it is as common for the mules to generate, as it is for mares in Europe. But supposing they never do, it must be ascribed to some defect in some of the parts subservient to generation in the male, or in the female, or in both; but 'tis more likely the imperfection is in the Ovarium or the female, since none can be discovered in any other, and there may be some secret undiscoverable in that, which yet may be very material.

Q. What is the reason that sometimes the sky is full of Stars, and other times there is not one to be seen?

A. Where the cloud passes from off your brain, you will apprehend the reason why a clear sky discovers the stars.

Q. I am acquainted with a gentlewoman, who is subject (in my opinion) to a very strange misfortune, as follows: whenever she sees a dead dog, or cat, or any other beast, she (as if enchanted) cannot go by them without looking earnestly on them for four or five minutes, and then falls down in a swoon.

A. In all probability that must proceed from some great fright or surprize, she, or her mother being big with her, has had formerly by some such dead creature. Which has left such a deep impression in her brain, that upon any such sight again, the motion of the animal spirits is for those few minutes almost suspended, and that of the heart being also thereby interrupted, or much lessen'd, she becomes incapable of altering the posture she is in, till a greater suspension of the fore-said spirits occasions the swoon, or fainting specified.

Q. In an old manuscript of the art of painting, I found these three words, *Anoptica*, *Optica*, and *Catoptica*; pray, what may the meaning of them be?

A. *Anoptica* is the real and upper line, by the help of which we consider all the parts of the object above the *Horizon*, and thereby bring them to the *inter-section*, or line of *shortning*; whence, according to the situation of the body, the hinder parts are made to run downwards, and the nearest parts to rise upwards; and from hence the *declinings* and *arisings*, the *shortnings* and *increasings* of the parts of the body are caused. This line hath its original from the *centre*, or the beginning of the distance, which is the *eye*; so it returns to the same thro' the midst of the beams, which couple all the extreme limits of the *perfect body*.

Optica is the *second real sight*, and *direct line*, and is that which is nearest the object; so that the upper parts of the *object* belong to the forementioned line, and the lower to *catoptica*; this is that therefore which principally touches all parts of the object both above and below, and therefore is call'd the *direct line*. For the beams parting themselves strongly at the *eye*, and falling on the nearest part of the *object*, and there causing the upper and lower parts to be shorten'd and diminish'd,

and the eminences to hide the concavities, and the larger parts to cover the narrower, making the object to increase and diminish, according to their respective distances from the perpendicular.

Catoptica is the *third sort of sight*, whose beams touch all the lower parts of the *object*, conducting them to the point of *intersection*; so that when the object is below the eye, the farthest part seems to rise, and the nearest to decline downwards.

Q. Good Sir, leave off your news,
 To post-boys and reviews,
 Post-men and quaint observators,
 To flying posts, and remarks,
 And to such kind of sparks,
 Leave them to translate foreign letters.
 Give us more of your wit,
 Then our fancies you'll hit,
 In one word, you'll oblige all the town;
 With highest delight,
 We read what you write,
 Your wisdom and learning all own.
 O, exalt then your voice,
 And make battles your choice:
 Sing, Sing, how great Marlbro' thunders;
 In memorable strains,
 Proclaim Oudenard's plains,
 And how the bold Britons did wonders.
 That the Dauphin's sons twain
 Were afraid of being slain,
 Denoting their true Bourbon blood,
 That so hot was the fire,
 They were glad to retire,
 And hid themselves both in a wood.
 Tell the world, how Vendome
 Shall re infecta go home,
 To acquaint the old B—lly his master,
 That La Motte run away,
 That brave Webb won the day,
 And that Lisle was taken soon after.

*That stern Boufflers the peer,
Whom the monarch holds dear,
The citadel cannot secure :
That the brave British lads,
Valiant sons of their dads,
Will force him, as once at Namure.
In your song too repeat,
How Tallard was beat,
At Blenheim, and bravest commanders :
That, Vil'roy and Bavar,
Tho' so dreadful in war,
Were swung soon after in Flanders.
That young Philip in Spain
Must return home again,
And leave Charles to govern the land :
That Marlbro' and Eugene
Will march to the Siene,
Nor Paris their arms shall withstand.
That the aspiring Gaul
Shall like Phaeton fall,
For troubling the world's repose ;
Shall his Empire resign
To a princess divine,
The avenger of Briton's foes.
In melodious lays,
Resound ANNA's high praise,
Set her deeds in eternal light ;
Marlbro's battles declare,
His toils, conduct and care,
And that none can equal him in fight.
Sir, this freedom excuse,
And blame not the muse,
Who does to advise thus pretend :
Take all in good part,
Since it comes from the heart,
Of your faithful subscriber and friends.
A. Your notions are right,
And would be our delight,*

Did the town but accord in the voice ;
 But we put it to vote,
 And could easily note,
 That *numbers* oppos'd to the *choice*.
 They urge, they'll not take
 Other *prints* for our *sake* ;
 If we'll but a *breviate* admit
 Of *news*, which so short,
 None well can retort,
 But for *gratitude* rather admit.
 Yet when we shall find
 A *bright theme* to our mind,
 (Declining all thoughts of evasion)
 We will gladly exert,
 All our *fire* and our *art*,
 And catch at the *noble occasion*.

Q. Apollo, *ben't angry*,
But reason tell why
Rich folks are sometimes call'd madams ;
If answer I have,
Content you will give,
To your humble servant, Jack Adams.

A. *Madam* is my lady,
 And therefore this may be,
 Because in attire they appear,
 As rich and as fine,
 As the ladies, who shine
 In a nobler and loftier sphere.

Q. *How many ingredients are required to make a
 knave an honest man ?*

A. One consideration will do it without other In-
 gredients, *do as you would be done by.*

Q. *Happening to mix an ounce of spirit of hartshorn with
 the like quantity of spirit of Sal-Ammoniac, although they
 were as clear as rock water, and seemingly free from salts,
 yet immediately upon mixing, almost all seem'd to be chang'd
 to a salt ; but after four or five days standing, I found
 about three drachms of volatile salt settle to the bottom,
 and the spirit is as clear as it was before mixing.*

I desire

I desire to know the reason of the salt's subsiding, and from which of the spirits it separated?

I have often experienced, that water, or milk porridge, will boil a considerable time, and yet the out-side or bottom of the sauce-pan, in which it boils, shall hardly be lukewarm till it has stood a considerable time off from the fire. I would desire you to inform me how it is effected?

A. 'Tis very well known, that these spirits, though seemingly free from all salts, yet in reality are nothing but the volatile salts dissolved in more or less phlegm, according to their different strength and goodness. No great wonder then, that salts should be separated from them, as well by precipitation, as by sublimation. Now the cause of that precipitation in the present case, is the coalition and union of the two salts, by which, becoming too bulky and ponderous to be born by the phlegmatic parts, they must needs by their own weight sink to the bottom, and so constitute compound salt separated from both spirits.

The reason is, because the igneous or fiery particles find a free and easy passage through the bottom of the sauce-pan, but are stop'd and entangled in the liquor contained in it, and raise it up in small bubbles at the bottom as long as it stands boiling over the fire; but when it is taken off, the liquor, being no longer so raised in bubbles, in every part closely touches the bottom of the sauce-pan, and so communicates to it more of its heat.

Q. *I am a young man, who have engaged myself to a very pretty sensible woman, and cannot be easy one moment out of her sight, nor she out of mine; if I marry her, I fear I shall lose my business; and as I am, I can no way enjoy myself. Gentlemen, I beg assistance from you in my labyrinth of misfortunes, and will do nothing till I have your good advice.*

A. We are often authors of our own unhappiness, by making a wrong judgment of things, or taking them by the wrong handle. *If you enjoy not your full wish, you are the unhappiest creature living.* Pray consider, if your mistress were false, lost her reputation,
or

or happen'd under some misfortune, by which she suffered extremity of misery, and to which all mortals are daily liable, whether (comparatively to such circumstances) you are not now really happy. The best advice we can give, is, since you are in danger of losing your business if you now marry her, to double your industry, that you may raise your self above the danger of such injunctions, and to become absolutely master of your own occasions; the consideration that all your pains will tend to the advancement of her you love so dearly, will mitigate your sufferings in the mean time.

Q. Two friends of mine (which we will name Philander and Alcidon) laid a wager some time ago, which was this, viz. Philander laid that Lisle was taken by such a day, and Alcidon laid it was not: now the next post brought advice, that the town surrendred before the said day, but in regard Philander did not specify Town and Castle, but only said Lisle; Alcidon insists that he has won the wager, since the Citadel (which is part of Lisle) was not then taken. They have consulted some profess'd wagerers, who give it for Alcidon, but Philander (who is something litigious) will not hearken to their decisions, but will have recourse to the lawyers, who say he has won. Now since Exchange-Alley and Westminster-Hall do so clash in their sentiments, they have resolved to appeal to you, en dernier resort, and desire your peremptory decision in your next paper, whether barely saying Lisle, implies both Town and Castle, or Town only, upon which the stress of the wager lies?

A. Since the town of *Lisle* was *Lisle* before any *Citadel* was built, and since that was only intended for the defense of *Lisle*, we think it may be properly said, that *Lisle* was taken, though the *Citadel* held out.

Q. Why Owls and Batts are only to be seen flying about in the evening, when all other birds are taking their rest; and you will oblige a new subscriber?

A. Because their sight is not strong enough to bear the light of the day; and also because their prey comes abroad not till then.

Q. Man

Q. May not death be properly said to be preternatural when occasioned by strange accidents?

A. No death is always natural to all, though the causes may be preternatural.

Q. You would very much oblige your subscriber, in explaining Psal. li. ver. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. I desire to know what sin a woman is guilty of in conceiving a child?

A. The passage does no ways imply that the mother commits a sin in the conception of her child; but that the child is tainted in its very conception with traditionary guilt.

Q. I once courted a young Lady, and being very amorous, the more to engage her affections, I wished a dreadful mischance might befall me, if I ever married any other. But now she proving a base woman, I am going to marry another?

A. We suppose a proviso to have been included in the wish you made; and that you made it on a tacit supposition, that the person to whom you made it, would prove faithful to you. And therefore you have the opinion of that judicious casuist, bishop Saunderson, that you are at liberty to marry. But we cannot forbear advising you to abstain for the future, not only from imprecations, which are sinful, but also from vows, which are often dangerous.

Q. A Gentleman and Lady being in company, proposed jocosely to marry each other, and accordingly they drew up a writing to the same purpose; and they both set their hands to it, but no day was fixed. Quere, Whether this will be any obligation to either of them? He insisting upon the note under my hand, whether it be any obligation, it being but merely accidental in company?

A. Madam, (for you have unwittingly discover'd your self to be the Lady) we think it not proper to rob a lawyer of his fee, and therefore beg your excuse, if we only acquaint you, that in point of conscience you are under no obligation to the Gentleman. But we would advise you for the future, to be more discreet in your jocular behaviour; for that
common

common saying is worthy of your practical observance,
Be merry and wise.

Q. Who has wrote the plainest Astronomy, and where may their works be had?

A. Luit's Astronomica Institutio, (which may most probably be had in Duck Lane) is as easy a treatise of Astronomy as you can well desire.

Q. How must these verses be reconciled, viz. The 10th chapter of Genesis, verse 5. by these (meaning the generations of the sons of Noah) were the isles of the Gentiles divided in their lands, every one after his language, after their families in their nation, (it seems to me to imply more than one language) in the following chapter, and the first verse; And the whole earth was of one language, and of one speech, before the confusion of languages at Babel's building?

A. When the divine historian acquaints us, that by these were the isles of the Gentiles divided, it is not necessary he should mean that they were at that individual time, but afterwards so divided; namely, after the confusion of tongues. But we may observe withal, that Moses mentions those who lived after the destruction of Babel.

*Q. By troubles of life,
 And plagues of a wife,
 My brains confused move,
 And are subject to rove:
 Sometimes to destroy,
 The dev'l would decoy;
 Opprest by a dark thought,
 To despair I am brought;
 And no where can find
 True ease for my mind.
 When from my house come,
 I dread to go home;
 Not only for fear,
 I surely shall hear,
 A perpetual motion,
 (Which is no false notion)*

But

*But blows of the ladle,
And squalls of the cradle,
With bottle of brandy,
And white sugar-candy,
She sits with her spark
In light, or i'th' dark;
Nor cares she who sees,
So she her self please;
Thus keeping her station,
Neglects reputation.*

*Now, dearest Apollo,
Your counsel I'll follow,
Whatever you say,
Your advice then I pray;
How (as 'tis my aim)
I may her reclaim?*

A. *If your case is so grievous,
That you're grown mischievous,
And are teas'd out of life,
Both by devil and wife;
It is hard to adminster,
But by methods finister,
Since Jove with his thunder
(And sure that's more wonder)
Can't still Juno's tongue,
So immortally hung;
What mortal can hope,
With that member to cope?*

*But as to her brandy,
'Stead of sugar-candy,
Some jallap convey,
Such airs she'll display,
Will scarce in the dark
Be born by her spark.*

*The ladle with ease,
You may quell when you please;
Tough crabtree will do it,
And make her to rue it.*

*If still worse you find her,
Then gag her and bind her.*

To *Bedlam* convey her,
 With orders to stay her ;
 Till cured by the smart,
 Or that's broke her heart.

Q. Is the brain of a cat poisonous?

A. Some authors have given out, that the *cat's* brain is poisonous, causing madness, stupidity, and loss of memory : But we can scarcely give credit to it, since the flesh of those creatures hath been eaten with so much safety, and accounted an excellent dish too in some plentiful countries.

Q. About 10 years since, I contracted an acquaintance with another man's wife, which in a very short time grew to such an intimacy, that adultery follow'd, and in that wickedness we continued for about two years ; when growing weary of each other, we parted ; ever since she hath lived honestly with her husband, and so continues. About three years since I contracted a second Acquaintance with another man's wife also, and have lived in the same wickedness with her till her husband died, and almost to this time. To each of them, in order to the obtaining my will, I have falsely and wickedly sworn perpetual constancy, wishing, in the very face of heaven, damnation to my self ; and particularly, that nothing that ever I took in hand might thrive with me, if I ever forbore loving either of them, they each doing the like. I have observed, that ever since my first perjury I have been so very unfortunate in every thing I have undertook, that according to my wicked wishes, nothing hath since thrived with me, which I firmly believe to proceed immediately from the just judgments of the Almighty, whom I sincerely and heartily praise for scourging me in so peculiar a manner, according to my wishes, in that it hath shook me in my continued wickedness, and made me beg advice of you, how, and in what manner to behave myself under such unhappy circumstances, and particularly how far I am obliged to keep my oaths to the second woman, she being now a widow ?

A. The chastisement that God has been pleased so severely, but yet so mercifully to afflict you with, proceeded not from the breach of your oath, for you
 were

were indispensably obliged to break it. But you must conclude it to have proceeded, first, from your repeated acts of so heinous a transgression as that of adultery; (for *whoremongers and adulterers God shall judge*;) and secondly, from your bringing upon your self the absolute necessity of becoming a perjurd person.

Since the second adulteress is now a widow, and at liberty to become your bride, the oath of fidelity, you were formerly so wicked as to make her, will not dispense with your indifference in the matter. But your barely marrying her will not satisfy your conscience, unless you endeavour also to make her sensible of her former baseness, and to excite in her converted mind such a *godly sorrow, as worketh repentance not to be repented of*. And you must endeavour also to make your other adulterous companion equally sensible of, and sorrowful for her deplorable procedure.

But you must not forget to do your self, what you would prevail upon them to do, to exercise a very severe repentance; a repentance proportionable to your horrible, your repeated crimes; *lest while you preach (as it were) to others, (to the sharers in your guilt) you your self become a cast-away*.

Q. *Whether a Protestant may allow the distinction of mortal and venial sin? And how the querists answer?*

A. Seeing all venial sin is venial not in its nature but through mercy; and mortal sin, through God's mercy is pardoned; this question is, what difference here may be found out between the one sin and the other, as will serve for allowance of such a distinction.

For doing which, the mercy of God (we must know) in pardoning sin is dispensed by way of covenant, which requires repentance in order to pardon, and we must distinguish therefore of repentance, and of sins requiring it.

There is a general and particular repentance, and there are some sins accordingly requiring the one only, and some requiring both. There are sins which pass us often without our notice; sins also of infirmity; sins of daily incurison, which

which are pardonable on our general repentance, when there are other sins, known wilful gross sins, which are not pardoned without particular sorrow for them, and amendment.

And hereby now may the distinction of venial and mortal sin be made out and allowed: A venial sin being such for which a general repentance (through God's goodness may suffice; but a mortal, such for which a particular repentance, even by the covenant of grace, is necessary, as the condition to the forgiveness of it. The one is, the other is not pardoned without it: Secundum legem ordinarium I speak.

To give so judicious a querist the commendation, which his merits so justly claim, we cannot but allow, that he has ingeniously distinguished between sins *venial* and *mortal*. But we hope he will not take it amiss if we make a particular restriction.

As for what you say of such sins as escape our notice, it is unexceptionable. But yet some may think it liable to a plausible objection. For they may be ready to say, that since such sinful actions, as fly our scrutiny, cannot possibly be avoided by mere humanity, how can we magnify the grace of God in the comprehension of them under the imputation of venial sins? But to this objection we reply.

1. Who of us can say, that we are as cautious as we should be, in the observance of our actions; that we *watch our goings* as narrowly as even humanity will permit; that we suffer as few sins as possible to escape our discerning notice? Happy therefore is it for us that we have to do with so mild a law-giver, that is so gracious in the case before us, as to admit of a general repentance, as an atonement of his wrath; *There is mercy with thee, therefore shalt thou be feared.*

2. It perhaps is owing to our being formerly habituated to a sinful course, that even now (while repentance and amendment have put us into a state of grace) so many lesser sins pass without observance. If therefore God is pleased so easily to pardon, of what we our selves were originally such guilty causes,
shall

shall not we readily cry out, *O give thanks unto the Lord, for he is gracious, because his mercy endureth for ever?*

3. The mortal sins that the very best of men too frequently commit, may be the unhappy cause, that so many venial sins are overlooked by the very *saints that are in the earth*. We may therefore be allowed to say, *Sing praises unto the Lord, O ye saints of his; and give thanks unto him for a remembrance, not only of his holiness, but of his mercy too.*

As for sins of daily incurſion, we ſhould endeavour at our daily examination, (for daily ſhould we examine the tenor of our actions) to recollect as many of them as we can, and to the recollection of each ſubjoin a ſhort petition; ſuch as, *Lord forgive*. And yet ſuch ſins are diſtinguiſhable from greater ſins; are diſtinguiſhable with reſpect to the terms, *mortal* and *venial*, in that we are not ſo ſtrictly obliged to a burthenſome remembrance of them againſt the next examination of our ſelves; in that, while we are under examination, it is not neceſſary we ſhould be as nice in the recollection of thoſe as of other ſins, in that, when we have clearly recollected ſome, they require not ſo particular a repentance of them.

Q, *I am fatherleſs and motherleſs, left to the care of an old uncle, whom my father always found to be a juſt man, therefore conſtituted him guardian over what he left me, during my minority; but with this proviſo, that if I match'd contrary to his mind, he had the power of diſpoſing of it to the next relation. Now coming home late one night, (Bacchus being a little predominant) I made the maid a ſtrict promiſe that I would wed her, (hoping to hinder her from purſuing her ſkimmington like diſcourſe, which ſhe had begun) really intending no ſuch thing; and not conſidering what miſchief would come after. Now my unckle often ſolicites me to place my affections on a young, rich, and handſome widow; which I could willingly do, but the cook exclaims againſt me, and vows I can't do it without perjury towards her, ſo I always put her off, with telling of her when time and opportunity permit, it ſhall be done,*
for

for fear she should report it to my uncle : For now recollecting my self, if I take her, I shall not only incur my uncle's displeasure, but also involve us both in misery, by being deprived of my father's patrimony, which is all I have to depend upon ; if the other, I am afraid of breaking my vows. Now, if your speedy answer will make it appear, what way is best for ridding myself out of all this trouble?

A. Though it may be disputed, whether a rash promise made by a drunken man, who is not master of his reason, be of any validity, yet this is of no concernment to your case, since you frequently repeated the same promise, while sober, and capable of commanding your own proceedings.

Nor will it at all avail, that you never really intended the performance, since the admittance of so unaccountable a plea would destroy all mutual confidence and dependance upon one another. We beg leave therefore to remind you, that so deceitful a procedure is an uncommon stretch, even beyond the practice of Jesuitical reservations. The validity of a promise consists in the tenor of the verbal expressions, unless where the person that promises happens to mistake in the external significations of his inward sentiments. But that rule of equity, which will relieve the mistaken person in so particular a case, will no ways disengage you from that gordian knot you have been so unhappy as to tie so fast, that no remedy can be found, unless with *Alexander's* sword, (that is, with the justly detested breach of promise) you perfidiously cut it asunder. For you design'd, that the words you spoke should be taken by the person you spoke to, in their natural and obvious sense : For otherwise you could not have accomplish'd your design ; namely, that of deceiving her for a time.

You cannot plead the inconveniences that may attend your fidelity, since the *Psalmist* has long ago prevented so feeble an excuse, while speaking literally of those who should be admitted to the hill of *Sion*, (the place of public worship) but figuratively of those who should be admitted into heaven, he excellently subjoins ;

subjoins; *He that sweareth unto his neighbour, and disappointeth him not, though it be to his own hindrance.*

Not that you are oblig'd immediately to marry her, when such inextricable incumbrances will unavoidably ensue. But you must wait with patience, till providence shall present you with an opportunity of performing the obligation, you have drawn upon your self.

We hope, Sir, that you will seriously reflect upon the *Psalmist's* words, *hate the sins of unfaithfulness*; and be thence prudently, as well as piously provok'd to an equal hatred of such abominable crimes.

Q. *Why they never take the texts, nor the lessons for the morning or evening service, out of the Apocrypha.*

A. You shou'd have added on *Sundays*, to what you say of the morning and evening service, since the *Apocrypha* is read on the other days of the week. But the reason why neither texts nor *Sunday* lessons are taken from the *Apocrypha* is, because it is *Apocrypha*. The word signifies an hidden or secret thing. For we cannot be assured of any one book in the whole *Apocrypha*, that it is the word of God.

Q. *Why can a Camel, above all other creatures, endure upon a journey to go three or four days without water in those hot countries.*

A. We may either suppose a *Camel* to have a greater quantity of radical moisture than other animals; or that the closeness of his pores prevents so violent a perspiration; or that both the reasons may at once concur.

Q. *Apollinis fil'*

One query I will,

T' unloose me a knot that I'm twist in,

'Tis only you'd say,

Whether yea, or nay,

Simon Magus was e'er a good Christian?

I have always believed the negative, but this day reading Banting's travels of the Patriarchs, p. 514. speaking of Philip, his words are these, at which time he converted Simon Magus, Acts viii.

A. The passage you refer to no ways implies, that *Simon Magus* was ever a good Christian. For to say, that he was converted, may signify no more than that he made an open profession of Christianity. And you cannot but be sensible that there are too many in the world, who *confess Christ with their mouths, but in their works deny him.*

Q. *Whether you think it discreet for a young Lady to answer love letters?*

A. Not, except she has a better security of the Gentleman's honour and constancy than it is almost possible to have. For she must consider the contingences in amours, how often the most determined engagements have been infringed, and in such cases what advantages they may give against her. Should his passion turn to prejudice, most things have two handles, and he will take them by the worst; nay, since disappointed lovers often grow malicious, he may subvert the sense by addition of, or expunging, a word; may counterfeit her hand to contrivances of his own, which she never thought of; all which will be out of his power, whilst he cannot say, he ever received a letter from her. Nay, even whilst he keeps constant, he may misconstrue some words to her disadvantage, which a slip of her pen may give greater opportunity to. On which considerations the well-bred-Ladies of this age have prudently avoided such returns as were more customary formerly, and think a smile or frown sufficient answer to all the paper attacks of their humble servants.

Q. *How came Elizabeth (when Mary visited her) to say, How comes it to pass, that the mother of my Lord should come to me, when as yet Mary was not the mother of her and our Lord, nor had she told her of her being withchild?*

A. Mary had already conceived of our blessed Lord, and therefore might not improperly be even then styled his mother. As to your second query, Elizabeth spake, as she was moved by the Holy Ghost.

Q. *I desire*

Q. I desire to know, If a father reasonably commands a son never to do a certain thing, the thing in itself being no sin against God, whether, after his father is dead, he is obliged in duty to him never to break that command?

A. If the command be a reasonable one, and such as comes within the jurisdiction of a parent, the son is under an obligation to suffer his obedience to survive his father.

Q. I know a young man living in the country, who standing by a relation making cheese, of a sudden pitch'd his head into the tub of curds, and stood with his heels uppermost: his relation being affrighted at this spectacle, immediately run for help, but in the interim, her Maid coming in, pulled him out (supposing him dead) when help came, they endeavoured to bleed him, but could not, afterwards put him into a warm bed, but perceiving him grow colder, laid him out, and prepared every thing for his interment; but on the third day, as they were proceeding to Church, the bearers heard a confused noise in the coffin, and taking it down and opening it (to their amazement) they found him alive, no ways (perceivable) changed. Now I desire to know the cause of this sudden fit; as likewise the reason of his lying so long without any perception of vital motion in him?

A. This must have been a strong apoplectic fit, arising from a sudden and almost total interruption of the influx of animal spirits into all the parts of the body, and chiefly into the heart, by which means his motion, and consequently that of the blood became imperceptible, though not utterly abolished. For else it could never have been recovered without a miracle, which we need not suppose in this case, since we are not without several instances of the like nature, related by eminent authors of physic, who therefore advise not to be over-hasty to bury men seemingly dead of that distemper.

Q. In a late dispute between myself and my friend, it was debated, which was the greatest sin, to turn whore, if I cannot get a young husband, than to marry an old man, and cuckold him when it is done?

A. The question returns to this, whether adultery or fornication be the greater sin? And there surely can be no room for doubt, since the former is a complicated sin, and includes the latter in the fatal mixture.

Q. Pray tell me the cause of vapours, whether it be a distemper of the body, or mind? I am apt to believe of the mind; if of the body, why not curable, as well as other diseases?

A. The vapours cannot be said to be a disease of the mind, though they are often caused by mental disorders; but it is a distemper of the nerves, occasioned by an infection of the animal spirits with vitiated and heterogeneous humours, whence they become obstructed in their wonted manner of influence and action, and acquire a convulsive disposition, yielding the variety of symptoms commonly observed in such cases. Nor can we allow with you, that they are incurable, since they are frequently seen to give place to proper methods.

Q. Most wise Apollo; I mean, if you can give satisfaction to my demand: Be it known to you, that I am about threescore and ten years of age; But that's all one, or something better, for the older the wiser. I am also very poor, which is better still, since fortune favours only fools; I am also crooked, which is best of all, since it naturally dignifies and distinguishes me with a title, not to be cancell'd by a prince's frown. Now so it is, that I am fallen in love, most desperately in love, even to the danger of reducing my dry old carcase to powder by the flames thereof, and with whom should this be, but a beautiful young Lady of a vast estate, and who hath absolutely determin'd to entertain none for an humble servant, but an handsome young fellow of a fortune equal to her own. I now demand of Apollo to inform me, by what methods I shall compass this Lady, I will promise patience, both as to time for managing the affair, and in undergoing any penance for completing thereof. Were I young, handsome, and of an estate, every blockhead cou'd put me into a way, and my approaching Apollo's

Shrine

for in such case wou'd not demonstrate I thought him any thing better; but if you can instruct me under these difficulties, you will deserve all the fine epithets the learned and witty world give you?

A. Alas! Such matters as these are no difficulties, but mere play for *Apollo*. We suppose, if we can instruct you how to become young, handsome, and rich, it will satisfy all your doubts, which we shall the more easily compass, since you have promis'd patience, both in respect to time for the operation, and for the undergoing requisite penance, &c. As to the first, it is but staying a few years longer, and by course of nature you will become a child again, and so have the advantage of her in point of youth. As to recovering your person to a proper shape, and regular features; there is a certain Gentleman still living, who some time since invented an art, whereby he cou'd reduce as very a block as yourself to powder, and after, by the help of a cement, cast it in a mould of any form, and it shou'd appear as perfect *wood* after as before. Now a very little of his assistance would do your business, since you are almost reduced to powder already by the flames of your passion; and then, as to estate, it is but shewing your self after this *metamorphosis*, and you will soon be the richest man in the kingdom.

Q. *Whether it is not really a lie, to say, your humble servant, Sir, your devoted servant, Madam, where no service is really designed or intended?*

A. No, since it is neither given or taken, according to the strict sense of the words, but only used as a compliment of civility. All civiliz'd nations use some ceremonies as different from the *latter*; nay, we shall find many instances thereof in the *Scripture* it self, *St. Paul* said, *Most noble Festus*. *Abraham* was call'd *Lord* by a *free people*, over whom he had no authority. *Abigail* to *David* exceeded the compliment of your servant, in saying, a servant of his servants. *Daniel* to *Darius*, *O King, live for ever*. And what is still more wide, both from the *spirit* and *letter*, you know who is call'd *the most Christian King*.

*Q. Pray let me know the etymology of the word Paradise? For I take it to mean a different state of happiness from heaven, viz. Paradise to be the abode of the departed souls of saints before the resurrection; and heaven to be a completion of that felicity, by the union of the body and soul; it not being so fully capable of its rewards as when united to the body. * Tertullian was of opinion, that Paradise was a state for the reward of the soul in particular, for the good things it did without the concurrence of the body.*

*A. They who derive the word from the Greek, derive it from Παρά, *Juxta*, near; and Δεῦω *Rigo*, to water; For the pleasantness of a place is not a little owing to delightful springs. The nearest radix in the Hebrew is either one that signifies to be fruitful, for the *Paradise* of the protoplast was a fruitful garden, or one that signifies to separate? for pleasant gardens are never without inclosures. But *Xenophon* informs us, that it is a *Persic* word, and imports a garden or orchard. But from the delicious pleasantness it is metaphorically put to signify an invisible place of happiness.*

As for the opinion of the fathers concerning the determination of this place of happiness, we have in a former paper discuss'd the matter. But since the Scriptures are silent in the case, who can pretend to certainty in so doubtful an affair? Tho' this doubtfulness concerns only the time antecedent to the Ascension of our Lord: For the Scriptures (as we have elsewhere shew'd) very clearly intimate, that since the ascension of our Lord, the soul of the departing saints advances immediately to heaven.

But we cannot omit, what a learned man offers in proof, that Paradise before the Gospel dispensation was a place separate from heaven. For from that text, *this day thou shalt be with me in Paradise*, he argues thus: Paradise, in the Jewish notion of the word, was distinct from heaven. Our Lord us'd the

word to a *Jew*, and therefore may be reasonably supposed to intend it in a Jewish sense. But with submission we beg leave to offer this reply : As Paradise signifies a place of happiness, so our Lord might not think fit to correct the notion of the *Jews*, and therefore might accommodate himself to their expression. And such an accommodation is of the same nature with that in *Joshua*, *Sun stand thou still*. If therefore the argument be allow'd, we must vindicate the old Ptolemaic system against the modern Copernican, which yet the best astronomers wou'd be unwilling to do.

Q. *How these words of the 1st. ver. of the 14th Psalm, The fool hath said in his heart there is no God, are to be explained, many divines and philosophers pretending there be no true Atheists?*

A. So great is the corruption of human nature; so ready to comply with the most preposterous absurdities; and withal, so willing are some men to break thro' all the barriers that would stop their career in a vicious course; to remove all the impediments to a free indulgence of their sinful lusts, that pleasure (if sensuality may deserve the name) that pleasure and immunity may go hand in hand: So corrupt we say is nature, and so willing are some men to corrupt even corrupted nature, that we think it possible for them so to tamper with their reason, as by advances and degrees to warp and bias it to so moderate a compliance with their impious attempts, as to vindicate the *Psalmist's* saying, *The fool hath said in his heart there is no God*. But since he cannot look, either within him or without him, but he beholds a God; since, if he look upward, *the heavens declare the glory of God, and the firmament sheweth his handy work*: If he look downward, every spire of grass points out its Maker; since he can no where (unless he cou'd return back to his primitive non-existence) no where withdraw himself from the visible characters of an invisible Creator (*for the invisible things of the Creation are clearly seen by the things that are made*) he there-

fore cannot maintain an unshaken steadiness in his sacrilegious, in his bold invasion; no, the impressions of an almighty Agent will frequently recoil upon a doubting wretch, will interrupt his pleasures, will disturb his jollity, and imbitter his debauch with the melancholly view of an hand writing, not indeed *upon the wall*, but as a more intimate tormentor upon his heart. The impressions of an almighty Agent will be sure to mix with his more sober hours, will interfere with his necessary repose, and force him against his will to imitate the Psalmist, *and think upon God in the night-season*. And therefore, tho' the fool may so banish from his thoughts the opinion of a Deity, as *to say* (tho' yet very often, if not always with fears and jealousies) *to say in his heart there is no God*; yet such frequent recoilings of startled reason may warrant us to say, that there is no true, no thorough Atheist in the world.

Q. *The reason why our Saviour Christ is styled the son of David, it not appearing by the Scripture-genealogy, that the Virgin Mary was of the lineage of David, but only Joseph?*

A. In the first chapter of St. Luke we read, that while the Angel is acquainting Mary, that she shou'd conceive of the Holy Ghost without the assistance of a man, and therefore cou'd have no respect to Joseph, he yet calls David the Father of the child, that shou'd be born in so miraculous a manner: *And he shall be great, and shall be called the Son of the Highest, and God shall give him the throne of his father David*.

Had not Mary, as well as Joseph been of the house and lineage of David, the Jews, who were whetted with malice and revenge, wou'd never have been wanting to oppose Christianity with so formidable an objection. But that they never offered at any such objection, we may fairly gather from the silence of the Scriptures; for the objections which they made are very ingenuously recorded there. And indeed, were any such objection made, we must have found in some of the Epistles, some offers at a confutation, or
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at least the apostles wou'd have been wholly silent concerning the pedigree of our blessed Lord. But instead of silence, they speak of it with assurance, with confidence, as a thing granted, as an undoubted truth, as an uncontroverted point. And indeed the very *Targum* (that Jewish oracle) a book, that blasphemously traduces the blessed Jesus, acknowledges *Mary* to be of the seed of *David*.

A learned man is of opinion, that *Luke* i. 21. might be rendred thus; *to a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary.* And to account for the symplece (a figure that misplaces words in an irregular order of construction) he brings many instances from scripture. But we shall not insist upon the passage, since the admittance of the construction supposes, and not proves, the matter in debate.

Q. Being somewhat pensively given the other night, I fell into contemplations of things natural, as well animal as vegetable productions. Among the former, as first in rank, I luckily thought upon the mechanical structure of human bodies, where I find the several members, or organical parts of divers bodies, carry an exact analogy and strict resemblance to each other (excepting in size, or extraordinary ill and distemper'd cases.) Now I would know, how the faces alone, tho' consisting of the same constituent parts, as muscles, membranes, bones, &c. come to be so different as they appear to be, there being scarce two in the universe so closely corresponding, as to admit of no variation in features?

A. This may be numbred with the astonishing wonders of that unfathomable providence, which created all things in weight and measure. And therefore this single instance vindicates both parts of the Psalmist's pathetic exclamation; manifold are thy works, O Lord! In wisdom hast thou made them all.

Q. Whether 'tis any sin for a protestant woman to marry a papist, under these terms, viz. If they have any children, to let them half be brought up in the popish religion, and half in the protestant?

A. Is it not a sin to have so slender a regard for

our own children, as not to take all the care imaginable that they be educated in the true religion ; that they be nurtur'd in the genuine doctrines of the Gospel ; that so important an affair, as the eternal welfare of their immortal souls, be the most prudently provided for ? But if a protestant woman marry a papist on the conditions specified, as to one moiety of her children, she not only takes no care that their immortality be thus regarded, but by the very condition of her marriage carefully provides, that the very reverse to this may unfortunately ensue.

Q. The papers of your ingenious society have been the prettiest amusement, and most agreeable diversion, I have enjoy'd this long time, as living the most retired life in the world, stirring hardly any where abroad but to church ; but this life I could be contented with, had I but content with it, for books and a friend are the joy of my soul ; but I am so unfortunate as to enjoy neither as I would ; for whatever pleases me is a crime, tho' never so small a trifle. And now, Gentlemen, since you are so obliging to all the world, give me a little of your advice, and tell me, whether I shall throw my self into the world, and seek my fortune, or if I shall let grief break my heart in my nunnery ; for it is impossible I can long survive my hard fate. But you will say, 'tis impossible for a Physician to prescribe a cure till he is acquainted with the disease : this then is my case : I have lived in the strictest obedience to my parents of any child in the world, my father is so extremely good, that he has receiv'd all my endeavours with the greatest return of love and kindness ; but my mother, contrary to the tenderness of a parent, has us'd me with all the rigor and unkindness imaginable, and yet it has been the greatest subject of my thoughts to study how to please and oblige her, but all to no purpose, for I never did any thing that she would please to say was well done ; and had I not been encourag'd by a tender father, I believe I never had done anything well. I thank God I have a great many kind friends, had I but the liberty to enjoy them ; and very few enemies that I know of ; those I have, I would not be so spiteful as to wish them any ill, their own unhappy
temper

temper is punishment enough for them. I have born all my sufferings, I may say without vanity, with the greatest patience and chearfulness in the world; but 'tis impossible I can be a Job, because I am of the contrary sex, and therefore my patience is almost worn out. So pray, Gentlemen, pity me, and send me your speedy advice, for I have a thousand maggots in my brains, which I fear will devour them all, having but a few. Pray, if you cannot pity me, don't add to my grief by chiding me, for I have enough of that.

A. Do you say, Madam, that enemies you have none? happy Lady! whose uncommon merit (for you seem mistress of a whole train of virtues) has so recommended you to all that know you, that by the same endearing method you at once enjoy the *blessing* pronounc'd by the apostle, a blessing annex'd to a blameless carriage, *who is he that shall harm you, if ye be followers of that which is good?* and yet avoid the *curse* pronounc'd by our dearest Lord, a curse entail'd upon a sinful compliance with the world, *wo to you, when all men speak evil of you.* Strange, that your mother shou'd be unkind! unkind, we say; for we wou'd speak the mildest of a person, who bears so near a relation to a Lady of such unusual virtue: as you are her daughter, you might demand the tenderest of her affections; as you are such a daughter, you *are worthy of double honour* shall we say? that indeed is not strictly due from a mother to a daughter, but undoubtedly we may say of double love. But why so concerned at this? it would be matter of rejoicing, matter of triumph, did not your duty oblige you to bewail so unnatural, and therefore so unfortunate a mother, in that you enjoy the opportunity of forgiving the injuries you receive; of displaying the daughter to so unmotherly a parent; of being dutiful *not only to the good and gentle,* (for such you say your father is) *but also to the froward.* We may therefore add, in allusion to our blessed Lord, ' weep not for your self, weep for your mother, for ' so unkind a mother.

Since the uncomfortable condition you are in is likely to be of such dangerous consequence, we think it not

only advisable, but necessary (for self-preservation is an incumbent duty) that you humbly intreat your parents and endeavour with earnest but modest importunity, to prevail upon them, in so reasonable a request as that of leave to try your fortune in the world, to throw your self on the gracious protection of an all-disposing providence, to place your dependance on the tenderest of fathers, your heavenly Father: *for when our father and our mother forsake us, the Lord taketh us up.* And indeed, Madam, 'tis a thousand pities, that so conspicuous a virtue should be buried in obscurity, so exemplary a pattern cloister'd in a nunnery, so bright a candle hid under a bushel, so illustrious a talent buried in a napkin, and so splendid a light concealed from men, so closely concealed from men, that they cannot see your good works, such engaging works as cou'd not choose but command their imitation, and thence oblige them practically to glorify their Father which is in Heaven.

Q. Why an Ass has a cross upon his back since Christ made use of one, and not before, as it is reported?

A. The report is no other than a vulgar error.

Q. How comes the cat, alias puss, to be call'd Mrs. Evans? It's likewise a common thing in abhorrency, to say, an ugly puss. Now it's the opinion, (at least of the generality) that that animal is not what we commonly call an ugly creature, and certainly it cannot be in allusion to the women of the name of Evans. For I can assure you, Gentlemen, that it has been the observation, (even of critics in symmetry) that there are more handsome women of that name, than of any one name, proportionably in number) in the kingdom; I can't but add the usual conclusion of our speedy answer, several disputes ending on your determination, and the doubtless many questions at your Godship's feet, yet have some right of precedence to a solution, as being the first trouble given you by one of the very first of your subscribers.

A. We do not suppose that the cat bears the name of Mrs. Evans, in respect to the deformity of any women of that name, but rather derive it from a suspicious notion of one Mrs. Evans being a witch, and often assuming (according to the vulgar notion) the

form of a cat : so that in allusion to this, we conceive that creature hath been ever since vulgarly so call'd.

Q. I am a young maid, and have about 500l. in my own hands ; a Gentleman of about as much a year, well bred, of good carriage, and a charming humour, keeps me company, but he swears he will never marry. Now I confess to you, that I would not for all the world, that any should know, I love this man, which is to that degree, that I can not rest night or day, I am grown so melancholy. Now I beg your advice, which for ought I know may save my life.

A. Madam, if this Gentleman makes love to you after such declaration, that he never will marry, you ought to shun his conversation with the greatest disdain as your most mortal enemy, who seeks the ruin of your eternal happiness hereafter : this also is the most probable way to persuade him to correct his principles, and to engage his affections in a lawful way, which hath often happened to such as cou'd not effect their wicked designs. Besides, your virtue and innocence hereby will add so much beauty and lustre to you, as to engage his affections the stronger : nor can you tell but his resolutions against marriage are only pretended, to try your virtue ; if so, the least umbrage of yielding to unlawful embraces utterly destroys his good opinion of you ; but if it be not so, consider, that if you yield, in all probability, by parting with your richest jewel, you will only purchase a cold indifference, if not scorn after. If your passion hath got that ascendant over you, as not to be resisted by these considerations, your most certain remedy will be to have recourse to religion, a serious and sedulous application to it will draw down from heaven that assistance to your assaulted virtue, as not only to support you against all evil consequences, but also will elevate your mind by an *idea* of the *beatific vision*, to a contempt of all the empty joys you vainly promise your self from any thing here below.

Q. Why Rosemary is given at funerals now-a-days, and why among the ancients, Ewe and Cypress ?

A. We have given a reason for the use of *Rosemary*, in
Apollon,

Apollo, in fol. N. 73. And suppose that as *Ewe* and *Cypress* are always green, the ancients made use of them at burials, as an emblem of the immortality of the deceased, through their virtue or good works.

Q. I have found experimentally, that the best of women are guilty of that odious vice of censoriousness. It is to be feared it arises from spiritual pride, or a conceited fancy that none are so good as themselves. Your opinion and reflections are desired by one who suffers under the illeffects of it, having had most innocent freedom in conversation misrepresented and censured by one, who in other cases is conscientious to an extreme of scrupulosity.

A. By condemning all, even the best of the fair sex, of that odious vice, because you have experimentally found it in one, shews you are guilty in the highest degree, of that evil spirit you condemn in them; and therefore your prejudiced opinion can be of no force against them. The best interpretation we can put upon so general an abuse, is that it shews you never had the good fortune to converse with the best of the sex; otherwise you wou'd have been convinced, that many of them abhor the crime, even to the shame of numbers (and not of the weakest) of ours.

Q. Pray wherein lye the different properties, perfections and defects, of gilding and lacquering.

A. All gilding is performed with leaf-gold, and lacquer with leaf-silver, ting'd to a gold colour, by a varnish compos'd of rectified spirits and gums. The most beautiful gilding is burnish'd gold, but subject to an immediate injury by a wet finger, and in a little time loses its chief lustre by the moistness of the air. Oil gold holds its colour longer than lacquer, but sooner grows dull, and cannot be refresh'd. Oil lacquer is subject to crack and part in time, but not to grow duller so much as gold, the silver being defended from the injury of the air by the varnish. Burnished lacquer holds its briskness longer than any of the foremention'd, being performed on a harder body than those in oil, also defended from the injury of the air by the lacquer, yet in time grows paler; but its colour may be restored by running

ing it over again with *lacquer*, and look near as well as at first. It may be objected, that there is gilding to be seen in many ancient seats, which retains its beauty, tho' done many years ago. We answer, that formerly your leaf-gold was far thicker than now; besides, what has appear'd to hold longest hath been done on cieling, where no filth could lye to contract a tarnish.

Q. Why should age be more honourable than youth, which carries beauty and perfection in it?

A. Because wisdom and experience (the companions of age) are the perfections of the mind, and of much greater dignity than those of the body.

Query 1. What may a country farmer (that hath a 100 l. to stock a farm suitably) reasonably require with a wife?

2. Or a farmer's son that's heir to 25 l. a year freehold after his parent's decease?

3. Or a young man that's a handicraft, who by his industry hath gained a 100 l. clear, having nothing to begin with but what he borrow'd?

A. To the first we answer, that 100 l. with a wife is as much as he ought to expect, since she must equally share in pains and industry in that state of life.

2. To the second, also 100 l. if he has nothing of his own to stock a farm. For tho' 25 l. per ann. settled in jointure requires more, yet his father may survive him many years, and all that time she has no enjoyment of it.

3. To the last we answer, he may expect more or less, according to the time he had spent in getting the 100 l. But no just calculations can be made of these matters, without a knowledge of the person's industry, principles, state of health, relations to estates, &c.

Q. Should Count Tallard send,

But to Boufflers his friend,

A cag of good Nottingham liquor;

Think you not that his blood,

Tho' he drinks wine that's good,

Would circulate better and quicker?

Nay so well if he fought,

And maintain'd each redoubt;

Now he'd none of our rare British liquor;

With

With what vigour he wou'd
Have waded through blood,
Had he some, and have hew'd us down thicker,
But thanks be to Jove,
For his kindness and love,
That scene's vice versa, no wonder
Though Boufflers should fly,
When brave Marlbro' draws nigh,
And great Eugene attacks him like thunder,
For these two have by odds
Out-done demi-gods,
And their praises have reach'd Summum Coeli :
And who now can claim
The great Scipio's name,
Except these (duo fulmina belli ?)
A. Hail, poet sublime,
Who so bravely doth chime,
Doubtless fraught with thy Nottingham liquor :
Be it said to thy praise,
Than thy volatile lays,
Not the spirit of harts-horn is quicker.
But tho' this knappy ale
Perhaps seldom does fail
To enervate your fancy when writing ;
Yet in Boufflers it may
Act a quite different way,
And destroy all his conduct in fighting.
But whether or no,
Bouffler's spirits be low,
Or his vitals may want reparation :
We here plainly declare,
Nay we safely can swear,
That your clapper needs no provocation.

Q. From a footman I'm rose,
In livery clothes,
To a surgeon as good as the best ;
I am surgeon of St. Thomas,
Great cures I do promise,
I have judgment as well as the rest.

Then tell me, I pray,
 Why the company say,
 That I am an impudent fellow :
 And call me Bully-Hack,
 And say I am a quack,
 And after me in the streets bellow.
 If in keeping my coach,
 I on them encroach,
 I will willingly lay it down ;
 And tell me my crime,
 I will mend it in time,
 And be civil as any in town ?

A. If a skip you were bred,
 How dare you thus plead,
 And presume on the surgeon's perfection ?
 How on patients impose,
 And your weakness disclose,
 Without any thought or reflection ?
 If your crime you would know,
 'Tis not chariots, or so,
 Or your coaches that make the transgression :
 'Tis pretending to know
 More by half than you do,
 Which doth scandalize any profession.

Q. It is a common expression of people, when they would distinguish the value of a picture, to say, It is a fine paint, or coarse paint. Now it appears not reasonable to me, that there can be a difference in the price of colours in any proportion to what is in the value of pictures. Pray Gentlemen, tell me, if this be a proper way of expressing the value of a picture ?

A. There being two colours, and only two of great price, viz. Ultramarine and Carmine! the first blue, the last red ; we suppose from hence the notion came, that there was the like difference in the price of other colours ; and then the value of a picture lay in the price of the colours, which is all wrong : For the value of a picture lyes in the skilful management of the colours, and not in the least in the colours themselves ; for a picture may have much Carmine
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and *Ultramarine*, and yet not be worth a farthing more ; and on the other hand, one may have none of those colours in it, and yet be of great worth. But when we say, the value of a picture consists in the *management of the colours*, we mean only in reference to the *colouring part* ; for to render it a complete picture many other properties must concur, as *design, ordinance, draught, proportion, perspective, &c.*

Q. What notice is to be taken, when the back part of a young man's head is quite gray, and the fore-part different?

A. No other notice, than that his hair is of two different colours, unless to scrutinize the philosophical account of it, which yet seems to us not to be the intention of the question.

Q. I am a young man, just going to begin the world, but find I cannot bring my affairs to bear, unless I am assisted with some money. I am offered very lately my choice of two Gentlewomen, I think nearly equal in respect of their fortunes: The one has an affected modest look, a languishing and very grave air; the other a brisk, lively and bold look; or, according to the old phrase, is a bonny lass. Now Gentlemen, my present emergency will not allow me to stay long, to satisfy my self of their former conduct; but am resolved to be determined by your advice, which I hope will be very speedy?

A. Since you are in such haste, we will not hold you long. Take the latter, because the Lady grave-airs seems of too serious and thoughtful a disposition to agree with your precipitant resolutions.

Q. I have been informed, that a chariot with three wheels hath been made to go by an engine, without the help of any creature to draw it, and that they could turn and guide it with much exactness. Now I can conceive how such a chariot may be made to go, viz. By placing one small wheel before, and the fixing two large ones on an axle-tree; which axle-tree passing under the seat in the chariot, an engine may be made to play on it, and the wheels being fix'd on the axle-tree, when that is worked round, by consequence the wheels must be so too, and thereby procure a progressive motion. I also can conceive how

How the foremost wheel, on which the chariot hangs before, may be guided by the feet: But since by oblique turnings, one of the great wheels must make a quicker circumference than the other, or else the first wheel cannot guide it, I cannot conceive how that can be perform'd since they are both fixed to the axle-tree. If you have any notion of these things, pray inform me?

A. A Gentleman of our society hath seen the inward operation of such an engine. You seem to have a right notion of the manner of the engine, and hanging of the chariot. The motion you insist on is thus performed. The engine consists of a duplicate form of similar works, which plays on both ends of the axle-tree, and the motion performed by the operation of both hands; and the axle-tree is cut in two in the middle, and jointed by an iron pin, let in at both extremities next the division, so that in turning of the chariot, one end is work'd by one hand in proportion to the circulation, whilst the other hand restrains the motion of the other end of the axle-tree.

Q. *I have been very much addicted to keeping company and hard drinking, which my constitution would not bear; for it has cast me twice into a consumption, of which I have both times recovered.*

Through the persuasions of my friends and relations I forbear that vice, and now remain in a perfect state of health. But by shunning one evil, I bring upon myself a worse, viz. the hippo; that instead of being all life and jollity as before, I look like a sheep hung in a hedge, as if I had neither life nor soul in me?

Instead of caressing and pleasing the Ladies as before, I have not a word to say for my self. Therefore I earnestly beg of you with all speed to tell me, whether I shall return to my former course of drinking, or what course I shall take to get rid of this my smock-faced distemper?

A. Since your eloquence was wholly inspired by Bacchus, you have lost nothing by parting with that qualification, because it was none of your own. And we believe, the Ladies will be better pleased with your silence, than with such airs as wine were likely

to give you. Nor are we convinc'd you have lost your assurance by your constrained sobriety, since you have the confidence to ask, if you shall return (*like a dog to his vomit*) to your former drunkenness, tho' at the expence of your health here, and forfeiture of your happiness hereafter.

Q. The reading of a question in your quarterly paper, propounded to you in English verse, without metre, occasion'd a controversy between two, which was the best sort of poetry, viz. that which is made in rhyme, or the former, supposing the verse to be equal in all other respects? A considerable wager depending hereon, and the parties being agreed to stand to your determination, you are entreated to give your answer in your next paper.

A. If a poem of each kind should be writ by two persons of equal judgment, doubtless the blank will contain the stronger lines, the author being freer from constraint. But the condition of the wager being on supposition, both are equal in all other respects besides rhyme, the rhimer wins, since he gives an addition of art, which being musical is by consequence poetical.

*Q. Your wise decision does the lustre show,
With which Apollo lights the shades below :
Assist my humble, yet aspiring soul,
And my defects with your clear sense controul,
These nice distinctions hard to be express'd,
I once more offer to Apollo's breast,
Those who with vicious love alone do burn,
Will cure, by hate, love, which meets no return :
But if I were the wretch, whose love neglected were,
It would not turn to hatred but despair.
Because I could not fix my love on one,
Guided by that blind passion love alone ;
But from such motives of a virtuous kind,
Perfection's in the judgment, not the mind,
A charming soul to a fine figure join'd.
He must be all sublime that conquers me,
And as his merit's great, so shall my love too be.
That not return'd, ah! Heaven what should I do ?
Lament, despair, languish, and love him too.*

*His flights serenely bear, with mortal pain,
And if he gave no ease, would glory in his chain,
He then an instance of my love should see,
And at my death perhaps would value me :
Since of my sex none ever yet did prove,
Constant without a just return to love.
I own my soul is with perfection fir'd,
And hath a true idea, what should be admir'd :
My passion's fervent, and on merit plac'd,
Oh! Tell me then, if I can err in loving to the last ?*

*A. Madam, our utmost veneration's due,
To one that writes, and one that loves like you.
Pursuits like these can ne'er be errors deem'd,
Where virtue fires, and merit's most esteem'd.
Such wise remarks your generous passion show,
And hence perfection is your choice we know,
Those spurious charms which common lovers prize,
(Whose judgment serve alone to please their eyes)
Create such hazards of the great event,
So some chuse joys, and others discontent.
But here the cataract of love's remov'd,
And amorous blindness is to light improv'd :
Happy the nymph with such resolves possess'd,
But happy thrice is he, with such a consort bless'd.]*

Q. Do brutes think ?

*A. Tho' many ingenious philosophers have endeavour'd to solve the actions of brutes by the power of mechanism, yet we think the enterprize of much the same nature with that of solving the creation by mechanical principles. And tho' the abettors of them both may be far from designingly derogating from a supernatural agency ; yet we cannot but think, that their proceedings bear too near an analogy to the *Epicturean* or *Lucretian* hypothesis. And therefore we persuade ourselves, that the Psalmist had another notion of the thing, than that of only creating matter and imparting motion to it, when in a pious rapture he elegantly exclaimed, *Manifold are thy works, O Lord ; in wisdom hast thou made them all ?**

Since

Since we see the various signatures of reason in the actions of brutes to deny that they are endowed with reason, is more irrational than if a physician should behold the several concurring symptoms of a disease, and yet unaccountably disown the consequence. The late naturalist Mr. *Ray* acquaints us, that he has been himself a witness to such contrivances of a dog, as are unaccountable by reason, without the supposal of their being rational creatures. And Sir *William Temple's* account of a surprizing parrot (and they, who will allow birds to have reason, will not deny it in brutes) intirely overthrows the best laid principles of mechanical operation. And we could give a relation of such a successive series of management and foresight in a fox, as cannot be accounted for upon any other principle than that of reason.

Upon this account it is, that some logicians have rejected that common definition of a man *animal rationale*; and chose rather to define him by *animal religiosum*. For tho' brutes are not void of reason, yet they have not such a degree of reason as to render them capable of religion. And this it was (as we are apt to think) that put *Plato* upon forming that singular definition, *Homo est animal implume, bipes*; *Man is an unfeathered, two leg'd animal*. Upon which we beg leave, by way of digression, to present you with a comical relation.

Diogenes, that morose cynic, who was no friend to *Plato*, because of his courtly compliance with the world, intending to ridicule the forementioned definition, intirely strip'd a cock of his feathers, and throwing him before his scholars, sarcastically said, *Here's Plato's man*.

Some will tell you, that the seemingly rational actions of brutes proceed from instinct. But if you ask them, what instinct is, unless they allow that it is reason under another denomination, they cannot make you any rational reply. Instinct therefore, as too usually taken, is more precarious, because more absurd than the hypothesis of *unknown or latent causes*; an hypothesis

hypothesis framed only to be a skreen to ignorance. But to tell you, what we understand by instinct, our opinion is, that it is reason in general, but in some creatures more particularly determined to particular objects. In which later respect it is, what we call in men a particular genius. And since we may frequently observe, that some men of but common reason excel others of uncommon parts in some particulars, we cannot wonder, that some of the inferior creatures surpass mankind in their peculiar excellencies, and yet are far below them in their general capacity.

But to the seeming appearances of reason some are ready to reply, that an Almighty power can so modelize matter and motion, as to make their effects to resemble the consequences of reason. But we cannot dissemble our opinion, that there seems to us to be an utter incapacity in the subject. And if there be, it consequently charges the assertion with nothing less than a plain contradiction. But to say, that God can do what is contradictory, is so far from asserting his omnipotence, that it intirely destroys it, and converts it into mere impotence.

'Tis true, an over-ruling providence by a continual influence and direction, can undoubtedly so determine the organs of brutes, as to make them produce consequences no ways dissonant to the effects of reason. But such a continual influence and direction are what the defenders of the mechanism of brutes will not insist upon. And yet if they did, this one thing were sufficient to confute them ; namely, That it is the property of wisdom to act by the most easy and simple methods.

But the question is usually started, What then becomes of the souls of brutes, which are consequently of an immaterial substance, after their separation from their bodies ? To which we return the customary reply ; what, if God annihilate their souls, when they have served the ends of their Creation, when their Maker has no farther use for them, and consequently

no way disparages his own workmanship, by reducing them to their primitive non-existence ?

But what tho' he doth not annihilate their souls, Can we puny mortals pretend to say, that God cannot dispose of the souls of brutes in the boundless regions of infinite space ? That he may not have uses for them, tho' intirely inscrutable to human intellect ? To deny the possibility of some unknown disposal, what is it but to say, *That God's thoughts are as our thoughts, and hss ways as our ways ; that our Creator is altogether such an one as our selves ?*

Q. We read in Genesis, chap. i. ver. 1. That God created the heavens and the earth. From this text divines collect the creation of the world ex nihilo. Now tho' I don't in the least doubt but that there are other texts of Scriptures from whence the creation of all things ex nihilo by God may be fairly concluded ; yet there appears to me no necessity of understanding this text in that sense. For supposing God had fram'd the world out of præ-existent matter, the word ברא, which is here render'd create, (being frequently applied in the Hebrew original, to signify other actions and effects than a production ex nihilo) might have been properly us'd by the inspir'd writer to signify such an operation, and is so far from necessarily implying a production ex nihilo, that it is affirm'd never to have been understood in that sense by the Jews themselves ?

A. It is confess'd, that the word create does not necessarily import a production ex nihilo. And in evidence of this, some may be ready to alledge those words in the same chapter, And God created man, &c. For man was created out of præ-existent matter, namely, out of the dust of the ground. But this passage is no proof of the signification of the word, since as man is a compound of soul and body, so the expression may bear allusion to the former, which was created out of nothing. And this particular allusion is confirmed by the subsequent words, in his own image ; which must be allowed to have at least a principal reference, not to the body, but the soul. But tho' notwithstanding this we agree with you, that the term create is of
an

an equivocal import; and that, were there nothing else to determine the matter, we could gather nothing more with any manner of assurance from that expression, *In the beginning God created the heavens and the earth*, than that the divine history first relates the creation of the world in general, and then descends to the various particulars of that creation; yet the subsequent verse determines the preceding one to a more strict, a more particular acceptation. For when *Moses* in the first verse makes mention of the creation of the earth, he immediately subjoins, *and the earth was without form, and void*, even after the creation specified before. Whence he historically informs us, that God first created the matter of which the earth was formed, and then digested that rude, ill-shapen matter, into so delightful, so beautiful a fabric.

Q. I being in a certain place heard two persons, viz. A and B contending one with the other, concerning the souls of good men departed this life. A said, that they went to heaven. B desired to know where that place was, which we call heaven; which was answered; in the regions above: But B affirms, that no man can answer the question; therefore I being a subscriber, thought it not amiss to send to you to have your opinion where heaven is?

A. B was very much in the right, when he affirmed, that the question is unanswerable; for as the Scriptures are silent in the matter concerning a local heaven, so reason cannot so much as offer at a guess. All therefore that can be said is, that heaven is there (wheresoever it be) where God displays the beatific vision to departed saints.

Q. About two nights ago I was in company with some Gentlemen, and among other discourse, a dispute arose concerning the Papists worshipping the host. One said, it was Idolatry; and another denied it: Now there was given a definition of idolatry on both sides for the confirmation of what they said, but neither of them being confuted, I apply myself to your oracle, to know which of them was in the right?

A. Idolatry is to pay that homage to a creature, which is due only to the great Creator, who is God over

all blessed for ever; and such an homage is usually styled divine homage. As therefore Christ's body is no other than a creature, it necessarily follows, that to pay it the aforesaid homage cannot possibly escape the censure of idolatry.

Q. May marriage be reiterated oftner than once, without offence to God? St. Paul's expression is, Art thou loosed from a wife, seek not a wife, &c. Yet in 1 Tim. iv. 1, 2, 3. he speaks, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, &c. forbidding to marry.

Now (to me it appears) they who forbid the same, are as is above specified. Pray reconcile the same by your unbiass'd judgment?

A. Your first quotation from St. Paul is not a precept or command (as may be plainly gathered from the other writings of the same Apostle) but barely the advice of a prudent counsellor. And as this advice may bear relation to Christians of all ages, we beg leave to represent the sense of it in the succeeding paraphrase.
" You, who have the gift of continence; you, to
" whom it is given to forbear a repeated marriage; you,
" if you will be ruled by me, if you will follow the
" direction I would willingly prescribe, ' will not
" again intangle your selves in a state of matrimony,
" nor be willing to be a second time immerst'd in
" temporal concerns, but rather embrace a disencum-
" bred life, that you may study how to please, not
" your wives, but the Lord, and more intirely dedi-
" cate your selves to your Maker's service.

But we may consider too, that this advice was more particularly seasonable in those perilous, those persecuting times, when the single man was by far the happiest; the single man who had no wife (that endearing relative) no children, (those engaging dalliances) to tempt him to apostasy for their security, The single man, who though he had enough to do to provide for his own safety, yet rejoiced in this, that his solicitude was confined to such narrow boundaries.

Your

Your second quotation refers not to second marriages, but to a marriage state in general, which was utterly condemned by several heretics; and *Epiphanius* tells us, that this passage in *St. Paul* was verified in the *Cataphryges*, an heretical sect, whose principal promoters were *Phrygians*. But there were heretics more early than these *Cataphryges*, (for they began not to appear till the second century) who forbade marriage as an unlawful state.

Q. I desire the definition and distinction between the words populate, and depopulate; because most English Dictionaries seem to thwart the true sense of the first word?

A. As for the definition you desire, we must excuse our selves, since definitions belong not to words, but things: And as for the distinction between them, there is none at all; for they both signify to dispeople, ravage, or lay waste. They derive their original from *Latin* words, and retain the significations analogous thereunto. To populate, comes from *populo*, or *populor*. And as those are derived from *populus*, the people, one would be apt indeed to think, that they should signify to people, and not dispeople. But arbitrary usage has recommended them to us under a kind of antithesis; that is, has stamped a signification upon the derivative directly opposite to that of the primitive. And tho' verbs compounded of the preposition *de*, usually are of a contrary import to their simple originals, yet that it is not always so is owing to the fore said arbitrary usage: Whence it is, that *populor* and *depopulor* signify the same.

Q. What can be the meaning, that a young Lady shall always blush at the naming (or sight) of one particular Gentleman: Nay if in company and ever so merry, if he happens to come in, she has immediately a chagrin damp, and not one word more to say. I have an intire friendship with the Lady, and do not in the least believe her disorder to proceed from love; for my strictest scrutiny informs me, a dull indifference is her ascendant?

A. The reason of the Lady's blushes at sight, or naming of that person, might be from several causes.

The Gentleman might at some time have said something which might shock her modesty, which the sight or name of him might recall to her memory : Or by accident he might have seen her in some manner she never designed he should. But we rather believe those blushes might arise from love. As to the scrutiny you have made, many lovers have concealed their passion in defiance of the strictest scrutiny ; an instance whereof happened once to the knowledge of a Gentleman of our society. Some Ladies suspected another Lady, then in the house with them, to be in love with a certain Gentleman, from those very tokens you have given, but she denying it with a cold indifferency, they were resolved to try an experiment. Knowing the Gentleman on urgent business was to be away a fortnight, they contrived it so, that two Gentlemen (as by accident) should come to them with burial favours, who (upon asking whose funeral they were at) should say, as before instructed, at that Gentleman's who died suddenly. They did as instructed, upon which the Ladies all cast their eyes on the suspected Lady, but she appearing no more concerned than if the Gentleman had been wholly a stranger to her, they dismissed all their suspicions, and parted company. At supper time, the Ladies being all called together, this Lady was missing, on which they went to her chamber, but finding the key within, after much knocking, without any answer, they broke open the door, and found the Lady had hanged her self in her garter ; upon which the Lady, who contrived that unhappy thought, went distracted ; which may be a warning to all, how they try such desperate experiments.

Q. I am a young man of 27 years of age, and am worth about 300l. I have aspiring thoughts, and hope one time or other to be a considerable man, yet at present I have no other view of being so, but that of marrying a prodigious fortune. I don't like a soldier's life, and therefore I'll not venture on it : And as to farming, tho' I have been most bred to that of any thing, it is my aversion ; and I want interest to put me into a civil employment.

Now

Now upon the whole matter, I see nothing but matrimony likely to gratify my ambition, and I flatter myself I shall gain my ends thereby, though I must own I did once attempt it, by going to the same church in the country, that a Lady did of a considerable fortune, great virtue, and charming beauty. I gazed her there, as I did in all other public places I could see her, without e'er speaking to her; but she too soon discovered I had gaz'd and taken notice of her, and prevented my doing so any more, by treating me after an unusual manner; but all Ladies may not be so cruel. Therefore, Gentlemen, pray give me your opinion, whether my ambition is ill ground'd? whether stranger things have not happen'd, than my making my fortune to a great degree by marriage? and whether my friends, because I will not give them the cause, have reason to say, I am whimsical, ignorantly proud, and ambitious?

As you advise me, so I will either decline or continue my present opinion, or follow such rules or directions that you shall think fit to prescribe; and I heartily desire your thoughts concerning it.

A. Look upon this vanity of yours (Ambition is too noble a title for it) as an impulse from your evil genius: for since *Momus* rather than *Mars* is your ascendant, and you durst not venture into the wars, you must never hope for a conquest over a fair lady's heart. They affect only the brave and bold, where there is neither birth nor fortune to plead. Do you think, hooping and hollowing after your landlord's dogs musick to charm a lady's ears? or that your skill in fattening swine, and curing rotten sheep, will persuade her into an opinion of your address and gallantry? or your knowledge in dunging land render her kindness to you prolific? or all your father's teams of oxen draw her affections after you? no, no, you are popt out of your element, from which, whilst you wander, you must expect only such disappointments as you have met with. Therefore we advise you, to return to your farm, to lay out your 300*l.* in stocking your grounds, and to dismiss all vain thoughts of greatness.

Q. I would desire to know from whence the word scot-free is deriv'd?

A. Suppose your self exempt from paying scot and lot and your own good fortune will answer your question.

Q. I don't doubt but some of your ingenious society have seen the curious white enamell'd work of Mr. George Psalmanaazaar. As for the beauty of it, I am able enough to judge; but for the goodness and hardness of it, I should be glad to have Apollo's opinion.

A. We can experimentally assure you, that it is not only quite as beautiful, but every way as good, and hard, as what is done in the East-Indies; and in one point still more exquisite; for whereas the Indian Japan will break or peel away, if struck with force against a hard body, Mr. Psalmanaazaar has contrived a way, whereby to lay his colours on with so much firmness, that they can be no ways liable to the above-nam'd inconveniency.

Q. Which is the best way to get the love of a young gentlewoman who is something coy?

A. By affecting the same humour.

Q. What should a man of honour do, that is loved by a lady, and loves another? for if he shews an indifference to her that loves him, it's not only ill-breeding, but ill nature. Nor can he remove his inclination from her he loves, she being as much in love with him.

A. Sir, if you never address'd the first, it can only be termed good nature to requite her passion with yours: but your passion for the last gives us ground to believe you have address'd her, and that her affection is the effect thereof; if so, your honour is there absolutely engaged, the breach whereof alone can reflect on your good breeding.

*Q. According to my promise, I make bold to trouble you with these few lines. You know that I sent you a while ago a question, to know whether the snake was poisonous or no, which was answered in British Apollo in fol. No. 77. wherein I find your opinion was inclining, that the snake was not poisonous, by your nominating the men that deal in them; and likewise I was of the same opinion till now. But to return to my story; there was a gentleman of my
acquaint-*

acquaintance used to keep a snake in a box for his fancy, and every morning used to give it milk; now one morning he gave it some milk as he was wont to do, and there being a little left, and his cat standing by, he put it down to her, upon the drinking of it immediately she run mad, and died. This I can justify, upon desiring in any of your papers to know the author of this letter.

A. Supposing the matter of fact to be true, it may be offered, that a small portion of the salival juice of the snake may be intermix'd with the remainder of the milk; and tho' it is not commonly found so hurtful, yet may it prove so volatile, or cause such a fermentation in the stomach of the cat, as may produce inordinate motions of the spirits, turning to madness and suffocations.

Q. Pray let me know the meaning of this proverb, and how it became one; viz. let us set round and square, like a dog's elbow?

A. The meaning of the proverb is to put a trick upon Apollo, and it first became one, from the whimsical production of your imagination.

Q. Why is the four of clubs called WIBLING'S WITCH?

A. From one James Wibling, who in the reign of king James the first grew rich by private gaming, and was commonly observed to have the card, you mention, in his hand, and never lost a game but when he mis'd it.

Q. Having conversation with a lady for 7 or 8 years, broke a piece of gold, giving her the one half, as a pledge, to be just to her as long as we both should live, she received it upon the same account, giving me her word to be the same to me, if I would promise to be true to her, and not keep any other woman company. I agreed to her demands, and was ever just to her. And I do publicly declare, my thoughts never strayed from her, and the more I enjoyed her company, the better I loved her. I was always kind to her, and presented her with very noble presents, and supported her in a great degree when she was low in the world. But a relation leaving her a legacy of 4 or 500 l. she began to slight me; and I since falling under low circumstances, could not do as formerly, she has quite left and forsaken me. I strive all I can to put her out of my thoughts, but she has

wrought such an impression upon my heart, that I cannot tell how to contain myself. When I am awake, I always think of her; when asleep she disturbs my rest. Now pray, ingenious gentlemen, your speedy answer in this case, and which way I shall find relief?

A. You ought to look upon the misfortune you now labour under, as the chastisement of your sin for so intimate a converse with a woman, without the previous, the necessary solemnity of marriage. You must also plead guilty to the charge of imprudence too, in leaving the person, for whom you had so valuable an esteem, to the ensnaring temptation, of a wavering, an inconsistent mind. For as every sin is accompanied with a spiritual, so are many with a temporal imprudence. Had you sanctified your conversation with the nuptial ceremonies, you had been even still in the happy possession of that beloved object, which has got so intire an ascendant of your heart. To make your self easy therefore under your afflicting circumstances, the best method is to turn the prospect to behold the disaster in another view, to behold it as the correction of a father, the salutary correction of that tender father, *who careth for you.* And would you but consider, that were it not for the smarting disappointment you so much complain of, you had probably proceeded in that unwarrantable course, and might therefore have been undone, undone for ever. Would you but consider, that a gracious God has kindly tho' violently, snatch'd you from the devouring flames, turn'd you out of that fatal road, *that leadeth to destruction, that leadeth down to the chambers of death.* Would you but consider, that God, even in the midst of judgment has remembred mercy; that in as much as you are judged, you are *chastened of the Lord, that you should not be condemned with the world.* Would you but consider, seriously and frequently consider this, your uneasiness would gradually wear away; and that which is at present a bitter cup, a cup mingled with gall and wormwood, would in progress of time be converted into a delicious draught, and become *sweeter than honey and the honey comb.* Then you would change your
melan-

melancholy note, and be ready to cry out with the joyful Psalmist; *it is GOOD for me that I have been in TROUBLE, that I may learn thy statutes. Before I was troubled, I went wrong, but now have I kept thy word.* Then you would acknowledge with the fore-mention'd Psalmist, that your affliction was a favour, was a signal favour; *O Lord, thou hast dealt GRACIOUSLY with thy servant, according to thy word.*

But since you were both so solemnly engag'd, tho' forbid so culpable an intimacy, till marriage should have made it lawful, you are bound in duty to endeavour to use the best, the most prevailing arguments you are master of, in order to persuade her to a compliance with the commendable purpose of unravelling, as far as possible, the iniquity of your former doings, by a necessary, an indispensably necessary marriage. And tho' from the cause of your uneasiness, namely, her slighting of you, you may have little expectation of success, yet you are under an obligation of a sedulous application, since whatever be the issue, you will then have *delivered your own soul.*

Q. At the resurrection, when all the bodies of men and women that have lived ever since the beginning of the world, whether or no they will diminish the surface of the earth?

A. Since all men at their decease return to that dust of which they were at first created, it consequently follows, that when all the scattered atoms of mouldered carcasses shall be taken out of the terrestrial globe, and re-united into the same individual bodies they were before, the globe, (from whence they are taken) cannot be otherwise than diminish'd by so considerable a subtraction.

Q. Pray give me a reason, why a razor (in frosty weather) dipped in hot water, cuts so much easier than before dipping?

A. The true reason is, that the hot water renders the edge of the razor somewhat more supple, or less brittle, and consequently not so apt to be broken by the hair it is to cut.

Q. Thomas Hadnack of Breckthorp, 3 miles from Gloucester, husbandman from his youth to his death, when he was at meat, winter or summer, within doors or with-

out, when he eat, did sweat on one side of his face till he dropt, and not on the other. And when at work, did always sweat on the other side of his face and body, and not on that side he did when he eat. He died, of no Palsey or Apoplexy, about the 80th year of his age, most people believe of nothing but old age. His widow is still living. This can be attested by some hundreds of the parishioners. He died about 6 years ago.

A. We being not willing to question the truth of your relation, (because particular constitutions, as appears by the observations of many learned physicians, have particular symptoms of latent diseases, never discovered but by anatomical dissection after the person is dead, as *Bonetus*, *Schenkius*, *Forestius*, and others have observed) are of opinion, that *Tho. Hadnack* must in some time of his life have been subject to what physicians call *Hemiplagia*, or Palsy, affecting one side of the body only, or at least some violent cold, which cramp'd and corrugated the tendons and nerves on that side, so as to cause a stiffness in them, though not sufficient to cause a perfect palsy, at least not observed by labouring men in the strength of their years, but carried off by work, and the disease by repeated labour, to his dying day, might be kept off from being fatal to him. Now if so, it's plain the case must be nervous, and the cause of sweating in different parts must arise from different motions of the animal spirits affecting the nerves. If the parts sweat by excretion of *serum* in labour, 'tis no wonder, because heat arising from motion actuates the animal spirits so, as to drive out the *serum* to the outward parts of the body by expansion of the pores. But if the parts sweat where the nerves have any way been corrugated, or otherwise violently hurt, that sweat arises by contraction of the nerves, as sweat following great pain is very common; by which means the *serum* issues through the skin, as accidentally relax'd, causing what we generally call *cold sweats*, which we take to be the case of *Tho. Hadnack*, who had an efflux of *serum*, called *mador*, from his face, caused by an irregular motion of the nerves in the face, or tendons of the muscles serving to ma-

tification.

stification, formerly by some cause or other unobserv'd, affecting the nerves thereunto belonging; from whence proceeded his sweat in eating, different, we are apt to believe, from what proceeded from labour, though you gave us not the critical observation of the nature of his sweat.

Q. The extraordinary satisfaction I have receiv'd from your papers, induces me to trouble you with the affairs of one that would be proud of an answer from so ingenious a society.

I descended from a family that was both truly noble and great, though am at present under but indifferent circumstances, yet avers'd to the general stupidity of an indifferent life: for there be such sparks of activity and emulation within me, as render my thoughts uneasy. My genius prompts me to the field; for if I but read any victorious news, of battles, triumphs, &c. I am transported beyond myself, and seem elevated beyond the common pitch of humanity.

Metbinks I would advance myself so as to be serviceable to my country in general, and to retrieve the lustre of my ancestors, to be beneficial in the capital virtue, charity, and to lead an unblemish'd life before God and man.

A. We advise you by all means to cherish those seeds of Virtue, till they flourish, so as to retrieve the glory of your family, and render you an ornament to your country.

Q. Seeing you do not allow angels to be of either sex, why then is the masculine title given them on all occasions whenever they appeared in former times, either to men or women?

A. Because we have no other way of distinguishing persons, than by the masculine or feminine gender, and are therefore necessarily obliged to give them the title of the superior sex.

Q. Reading your Apollo of the 19th instant about water spouts, was willing to give you this relation, thinking your answer wide from the matter. On the 4th of August last, being on board one of her Majesty's ships of war, in the lat. of 40, about 40 leagues westing from the burlings, between 10 and 11 o'clock in the forenoon, we saw 4 or 5

water-spouts at a great distance, one of which was of an extraordinary bigness, at the same time calm weather, and sea smooth; but what little air there was, was about E. and E. N. E. our course N. and N. by W. the spout appeared in the W. and W. by S. the great spout drew nearer us, that in half an hour we could hear the roaring, and see the foaming of the sea at the bottom of the spout or pillar, which was of a considerable thickness, and not very high, prodigious clouds of water spreading from it, resembling the shape of a vast tree. Now perceiving it to draw directly upon us, and having no wind to wear our ship, or make way a-head, this uncommon enemy put the sailors under a dreadful consternation, being of opinion, if it should come athwart-ship, as it directly pointed, the ship intercepting its communication with the sea, would cause that sea of water that was in the cloud to fall upon our heads, which in all likelihood must have been our destruction. Our officers took all the precaution imaginable, as furling the sails, making close the hatches, securing the ports, and the like; then as soon as it came within gun-shot, fired a gun with an 8 pound ball at it, after which it came (as near as I could guess in less than 6 minutes) up to us, the roaring still lessening after the firing the gun; it pleased God, it only brushed our larboard quarter, and did us no damage. It flung a pretty deal of water into our cabin-galleries, and as it pass'd, could discern it as it were a strong whirl-wind in compass of the pillar, gathering up the water when past, still lessening, till about the distance of gun-shot it wound up its bottom and went away in vast clouds. Now it is certain, the water-spouts, moved for some leagues without any wind or current, and what was contrary; which if caused by fire under the sea, one would think should abide in one place, and often be seen at that place, and sometimes in the night, which mariners tell me never was heard of. Pray your farther opinion, as also of the firing the gun, it being frequent for ships to fire at them when they see any near; nay, when they have no guns, to blaze a cutlace in the air.

A. Supposing the truth of your relation in all its most minute circumstances, it seems rather to confirm than invalidate our opinion, concerning the cause of

the water-spouts. For since they happen in calm weather, and the sea being smooth, it is a plain argument that they are not occasioned by any violent agitation from without, but by something within the sea. You tell us also, that as it passed by, you could discern it as it were a strong whirlwind. But what is this whirlwind but air or vapours, violently breaking out of the sea? And what is more likely to be the cause of their so breaking out, but that internal heat or fire contained in some concavity of the earth under the sea? You add, that the water-spouts you saw moved for some leagues without any wind or current. That shews still, that it was something from within which determined their motion this way or that way, and which we may very well suppose to be some *subterranean* heat or fire not fix'd in one particular place, but at different times kindled in different places and concavities of the earth, and following the different turnings and windings of them. As for their never being seen in the night, that may be called in question: But suppose it were so, that does not argue there was never any at that time, since they may pass by unseen. We think the firing of a gun may be of some use by the motion it causes in the air, which may cause some alteration in the course of these water-spouts: But the blazing of a cutlace seems to be very insignificant.

Q. By order I'm going,
 As my name is James Lowing,
 With full speed for to carry to Holland,
 Such a packet of letters,
 Which come from my betters,
 That some I believe go to Noland.
 To France I've a packet,
 I believe they don't lack it,
 For it's full of hard words to great Lewis:
 'Tis to put him in mind,
 He's of Pharaoh's kind,
 And that he'll in the sea make good brewis.

These

*These are such harsh menaces,
 That he'll make grimaces,
 And send for his grandson with speed, Sir ;
 To shew him those lines,
 And that Britain designs
 Him another dark lesson to read, Sir.
 To Rome I've another,
 For now there's a pother,
 'Bout waging a war with their foes ;
 I believe, and do think,
 There's a damnable stink,
 And the Emperor won't kiss his toes :
 With all speed now I
 To your godship do hie,
 To know if you've any to send :
 If not, would you desire,
 Oh! thou learned great fire,
 That your chariot you would to me lend.*

*A. Was not Phaeton's fall
 An example to all,
 Who would meddle with things too superior ;
 And are you so sublime,
 As our chariot to climb,
 When a cart won't appear too inferior ?
 But to you as a friend,
 These instructions we send,
 That you'd forthwith desist your legation ;
 Lest the letters you bring,
 Should procure you a swing,
 Or at leastwise a *Bridewell* collation.*

*Q. Ye glorious bards of race divine,
 Look down, and to my words incline ;
 On yon Parnassus hill I stood,
 And saw your wits, how great, how good ;
 One I would be ; but ah ! ar'n't,
 Yet still me don't deny this grant.
 I labour under a disease,
 O quickly, quickly lend me ease ;
 And tell me which I'd best to do,
 To run to *Æsculapius*, or you ?*

A. Since

A. Since your *disease* you thus declare,
We grieve that you in *pickle* are ;
You must to *Æsculapius* go,
For *Phœbus* will be much your foe ;
That curing God will mend your ail.
We cure the head, and *he* the T——
Or if *he* will not mind your letter,
There's *Mercury* can do it better,
However, friend, one caution heed,
Rhime evener, if you hope to speed ;
For we were *shock'd* to see the lines, dear brother,
Speak *psalm* at one end, and the *p—x* at t'other.

Q. *Why is the north wind colder than the south ?*

A. Because we are *north* of the *sun*, and consequently *north* wind proceeds from regions at a greater distance from the sun.

Q. *Is there any necessary trade which providence has placed a man in, that justly renders such a person ridiculous ? Is it is not both unchristian and ungenerous, to ridicule a man for no other reason, than only his being of some necessary trade ? But a taylor being as necessary a calling as any other handicraft, how can the ingenious Apollo acquit himself of the forementioned charge, for calling (with the vulgar) a taylor the ninth part of a man, &c. when, for ought he knows, he may be both a good man, and a good christian too ?*

A. 'Tis strange you should charge a reflection upon our invention, which was made before our grandfather's days ; what we said on it, was only from what occasion it first became a jest. If after we were free with one, who attack'd us in the name of a taylor, we expect to be excused, in taking the same liberty with others as they take with us.

Q. *What is the cause of having a pimple upon the tongue ; And from whence did that saying come, That one had told a lie. And in answering it soon, you will oblige your friend, E. W.*

A. A pimple upon the tongue generally proceeds from sharpness or heat of the blood, stomach, or the like : And as lying is the common and unpardonable

crime of that member, so is it morally obvious to impute any of its misfortunes to its offences.

*Q. You wits that are so great,
Which makes your papers take,
I pray, resolve me one question,
About a friend of mine,
Who in former time
Did make great resolution.
To his love be kind,
Rare temper'd, sweet mind,
And all that could please a fair creature;
But that lasted short,
For he's grown very smart,
And abuses whene'er he comes near her,
Therefore, Apollo,
For my brains are shallow,
Resolve me, I pray; what to do? }*
*How I may rule
This unmannerly fool,
And I shall ever be obliged to you?*
*A. By all means, prithee write,
And a satyr indite,
Since there's reason sufficient to blame him:
Let it point blank appear,
As thy numbers are here,
And 'tis twenty to one but thou'lt shame him.*

Q. I am a widow (and in business): Two persons at this time court me for a wife; one of which is a tradesman and in business, clear of the world, and loves me I think in his heart.

The other is a Gentleman, at present out of business, an honest character, but little or no estate. This man I can love in my heart better than the other. I being a widow, and hearing of your great fame in resolving these questions, most humbly request your advice, which of these persons to make choice of; they are both honest men, and I am resolved to change my condition?

A. From the foregoing account, two motives appear on the tradesman's behalf: First, His present prosperity, and secondly, his real affection towards you,

you. Likewise, there are two more on the Gentleman's behalf: First, his good character; and secondly, your hearty affection towards him. Now the question is, whether or not the latter hath any real kindness for you, or whether his addresses be not founded upon interest; if so, we advise you to discharge him, and cleave to the thriving and amorous tradesman: But if the Gentleman's pretensions be sincere, and your affection meets with suitable returns, let *him* by all means be the subject of your choice, since 'tis *love*, and not *riches*, that is capable of procuring the greatest happiness.

Q. M. St. Evremont in his works tells us, That the different aims of the kings of Rome were prejudicial to the growth of the Roman state. Your opinion of the case?

A. With deference to so great a man, we are humbly of opinion, that we may revert his sentiments of the matter, and not improbably conclude, that of second causes, there was none so visibly subservient to the enlargement of the *Roman state*, as those different aims and designs he speaks of. *Romulus* (the founder of *Rome*) was one of the greatest heroes of the age; but his warlike temper spurred him on to such hasty enterprizes, as were not far from proving the destruction of his new built city. In evidence of which, we appeal to his famous contest with the *Sabines*, which oblig'd him to submit to very severe conditions. For his own security put him under the necessity of admitting the *Sabines* as fellow-inhabitants with his own subjects, and *Tatius* their king, as partner in the government. And as though all this were too inconsiderable a disgrace, the *Romans* receiv'd the name of *Quirites* (a name very familiar to the orators of succeeding ages) from *Cures*, the metropolis of the *Sabines*. And tho' *Romulus* enacted some good laws, yet he left the *Romans* but little better than a rude, unciviliz'd, undisciplin'd mob. And therefore the prudent choice of *Numa Pompilius*, who was son-in-law to the foremention'd *Tatius*, was the fortunate occasion, that a successor of the same enterprizing genius

nius with a martial *Romulus*, did not grasp at the territories of others to the forfeiture of his own. For *Numa*, who was a man not of arms, but study, and endued with all the accomplishments of a peaceful prince, reclaim'd the savage disposition of his subjects, refined their unpolish'd temper, instituted religion, that principal basis of all government, and reduced the *Romans* to so excellent a constitution as to leave them a robust, tho' yet an infant state. But had another *Numa* succeeded this, a tedious succession of unactive peace might have too much soften'd their unexercis'd disposition, might have unbent their martial temper, and effeminated their minds with luxuriant ease. But this was happily prevented when another *Romulus* arose, when *Tullus Hostilius* was seated on the throne. For as he could not but observe, that his people were now strengthen'd and confirm'd at home, and therefore better prepar'd for acquisitions abroad so he resolv'd to train them up afresh in the school of *Mars*, and improve both their discipline and courage by engaging in a war with a neighbour state. And then he soon taught the inhabitants of *Alba*, by an entire destruction of their city, that war and peace in an alternate, in a due succession, may wonderfully advance a tender government. *Tullus* left the *Romans* to his successor, *Ancus Martius*, in a very flourishing condition, and able to make new additions to their envied conquests. But *Ancus*, as tho' he were conscious what advantages had accrued from the formentioned alternations of war and peace, endeavoured to transcribe the practice of the pacific *Numa*, and not suffer peace to miss its turn. But when his neighbours, supposing him a coward, invaded his territories, he repaid the visit in an unwelcome manner, and made them deplore the rashness of their attempt. But tho' he increased the glory of the *Roman* arms, and obtain'd the character of a great warrior; yet we may not unreasonably suppose, that his desire of a peaceful reign might so far restrain the sallies of a martial flame, as happily to become the cause, that he never made excursions beyond his strength, never

ver ventur'd farther than either prudence or necessity would justify his conduct. Now *Rome* was more than ever a terror to her neighbours, and able to bear another warrior on the throne. And therefore *Tarquinius Priscus* rival'd his predecessor, and conquer'd twelve different sorts of people within the boundaries of *Tuscany*. Whence by the way we may observe, what petty conquests the *Romans* won in those early days, though surprizing in proportion to the times and other circumstances. *Rome* by this time had made so considerable a figure among her jealous neighbours, that she wanted a king, who should be both of a martial genius to maintain her conquests, to chastise revolters; and withal of a peaceful temper, to make regulations in the state, to settle her affairs at home, and not only to make her equal to the acquisitions she was already mistress of, but prepare her also for future, for greater ones. And that *Servius Tullius* was such an one as this, was the very king she wanted; he gave sufficient demonstration, by both his foreign and domestic enterprizes. Such was his success in war, that he merited the glory of a threefold triumph: such was the model of his government at home, that no number of triumphs could equal his applause. For notwithstanding the battles which he fought, he so admirably settled the civil constitution, as to pave the way for *Tarquinius Superbus* to exert his active, his aspiring genius, not only in defensive, but offensive wars.

But to confirm the premisses, we would remind you, that the severities the *Romans* afterwards underwent from *Porfena* king of *Clusium*, from *Brennus* king of the *Gauls*, from *Pyrrhus* king of *Epirus*, and from the *Carthaginians*, abundantly demonstrate, that they ow'd not only their security, but their glory, to a cautious as well as a brave procedure; and that had not some of their kings been a kind of *Cunctatores Fabii*, they might have seen their enemies, not only as their posterity did *Hannibal*, at their gates, but within their walls. And in farther evidence of this, we may instance in the brave, but rash *Athenians*, who were such speedy, such
hasty

hasty conquerors, as to run themselves out of breath, as to outstrip their own glory, and fatally out-conquer their own security.

Q. Pray give me your opinion concerning weakly women, how for the generality they have the strongest children. There was lately a gentlewoman of my acquaintance, all the time of her being with child, was troubled every day, two or three times a day, with struggling hysterical fits, and swooning away much oftner; yet now is deliver'd of a very fine boy. All the time of her being with child, she eat so little victuals as is incredible to believe.

A. We will allow they often have strong children, tho' not generally the strongest; which may as often proceed from the health and strength of the father. And tho' a woman be of a weak constitution, yet may she be healthy withal, bear healthy children, and by a regular course of life, spin out more years than a stronger person. But as to the gentlewoman here specify'd, she may be naturally very healthy, and hysterical only upon the account of childbearing, the expence of spirits towards the nutriment of the infant at that time so disordering her, and not the ill quality of the blood or juices.

*Q. Hear, great Apollo! at whose powerful shrine,
 An humble suppliant begs your aid divine;
 The youth I love does every virtue boast,
 And among others, that which charms me most,
 His constancy: for he has lov'd before,
 And tho' the beauteous nymph is now no more,
 Yet still he loves, and what causes me new care,
 Is, that he loves, and must like me despair.
 But could Aurelia be recall'd again,
 That happy fair, who o'er his heart did reign;
 Could she return in all her blooming charms,
 And with an equal passion meet his arms;
 Even then, methinks, I could be pleas'd to see,
 That he were bless'd, whate'er becomes of me;
 But since 'tis vain to wish what cannot be,
 Instruct me, how his grief may be remov'd,
 Or how retrieve the loss of that dear maid he lov'd?*

A. No

A. No means can save the youth, or ease his pains,
But what *Lucinda's* healing breast contains :
None can the great affliction sure remove,
But such a gen'rous, such transcendent love :
Bright nymph, proceed, the mighty cure pursue,
Act the physician, and the patient too.
Let virtue's light thy matchless worth betray,
And wholesom rules thy noble flames display,
So shall the lover's former sorrow cease,
And so *Lucinda* too improve her ease :
So shall the youth embrace a recent fire,
And so the nymph obtain her chaste desire.

Q. Two young gentlemen and my self being in company with three young ladies, about twenty years of age each, and discoursing of matrimony, the ladies unanimously agreed, that they should think themselves happier, if married, not to lye with their husbands, than ever to lye with them ; alledging, that the chief motive to induce e'er a one of them to alter their state, should be for the conversation which a conjugal state can afford. Now, gentlemen, I beg your opinion, whether you really think they are to be parallel'd in the universe, or whether they spoke cordially ? It is real matter of fact, and I have express'd it in the most modest terms.

A. Now perhaps, gentleman, you may think you have given us a happy opportunity of upbraiding the fair sex, and rendering that old versicle applicable :

Mulieri ne credas, ne mortuæ quidem.

But you are really mistaken. We have a better opinion of the ladies dispositions, and think them the product of a serious consideration, as judging such a fleeting pleasure altogether unsatisfactory, in respect to the series or train of afflictions, which attend its consequences.

Q. From whence proceeds the heat of the liver ; and whether this is the whole occasion of pain and heat, in the head, and unnatural flushings in the face, especially after eating and drinking, or coming out of the cold to the fire ; or whether this disorder arises from a scorbutic taint, and impurities of the blood ?

A. The

A. The heat of the liver then proceeds from immoderate exercise, passions of the mind, drinking hot liquors: or it is caused from choler generated or lodg'd therein, by some obstruction of the gall-bladder, whence we may reasonably suppose the blood sufficiently tainted, and capable of creating the symptoms abovemention'd, though other causes may concur to the farther production of them.

Q. Since the rich and the poor,
 Lord, taylor, and whore,
 Send questions, which weekly you answer;
 I thought too I might
 Some verses indite,
 Which is neither a lye nor romance, Sir.
 Lame Vulcan's my fire,
 Who trades in the fire,
 And makes Jove's invincible thunder;
 But not loving jars,
 He fell from the stars,
 Refusing bright Lemnos to plunder:
 Being willing to raise
 My fortune some ways,
 A lady of fortune I doat on:
 Now say, uncle Titan,
 How I shall gain this bright one,
 Not fool'd like the wise men of Gotham.

A. And will not the scorns
 Of thy father's large horns,
 Thy thoughts of ambition detain?
 Thy aim is too high,
 To th' anvil apply,
 And forge not such whims in thy brain.

Q. A lady desires to know why a gentleman, a friend of hers, is always very coquet to her in his drink, and never so at other times?

A. Because folly is the common effect of drunkenness, and he or she that pretends to act that part, may properly be said, to be either drunk or delirious.

Q. Why does a cold affect the voice so as to make a man hoarse?

A. Because,

A. Because, as a cold creates a roughness in the throat, so the air that passes from the lungs to the formation of the voice, while reverberated from the asperities of the throat, must be consequently harsh, in proportion to the greatness of those asperities.

Q. *Whence comes the proverb, Rome was not built in one day? Yours, J. Troublesome.*

A. Really, Mr. *Troublesome*, we believe the *original* of the *proverb* you mention, to be a *moral* only strengthened by *example*. For as *Rome*, by gradual advances, grew the *mistress* of the *universe* from an *obscure original*, there could certainly be nothing more likely to excite a *patient perseverance* and elaborate application to *industry*, than a remembrance of the *example* given us in that *proverb*.

Q. *Which in your opinion is the best of these French Poets, Boileau, Moliere, or La Fontaine?*

A. Where *several persons* are in different ways of writing, severally excellent, 'tis a matter very difficult to say downright which is the *best Poet*. Had you ask'd, which was the best *epic, lyric, or dramatic Poet*, we had easily inform'd you.

Q. *Why should people say when they see a woman they like, that she makes their mouths water, when 'tis observable that vinegar, lemons, and other sharp things have only that effect: Is it not an ill compliment to the Lady?*

A. Not at all, Madam, since 'tis not sharp things only, but the most temptations, the most delicious eatables which produce such sensations in us: But the saying is metaphorically deduced from the real effect of that kind, caused by the sight of any desired eatable.

Q. *Is spitting frequently prejudicial to health, and in what manner?*

A. Spitting is beneficial or injurious, according to the nature of the constitution or state of the body. It is helpful in asthmatic, pleuritic, and corpulent bodies, and it is hurtful in thin, lean, hectic, or febrile bodies; the retention of the *saliva* in these last being highly necessary towards the diluting and refrigerating of the blood.

Q. *Why*

Q. Why does mutton cool sooner than any other meat?

A. Because the fat of that meat is of a harder consistence than the fat of any other meat.

Q. Pray tell me the reason why, when men are got into a consumption, they are so far from being made to believe they are so bad as they really are?

A. The reason is, because they are not really sensible of their illness. For the hectic fever, which attends consumptions, preys upon the body in such a delusive manner, as decays the patient with a shew of health, but certainly, tho' slowly, sends him to his grave, according to the ingenious Dr. Garth.

Whilst meager *Phthisis* gives a silent blow,
Her strokes are sure, but her advances slow :
No loud alarms, nor fierce assaults are shown,
She starves the fortress first, then takes the town.

*Q. Harmonious bards, whose eloquence improves,
Not only Albion's town, but rural groves ;
Your lines, even me (a rustic) doth inspire,
To sing of beauty, love, and soft desire ;
With potent reason aid my blooming years,
To conquer those uxmanly needless fears,
That do enslave my mind, my soul depress,
When with the lovely Daphne I am blest.
The servile passion to my senses bind,
When she appears she over-awes my mind,
Altho' the virtuous nymph is condescending kind.*

A. Alas ! fond Sir, how strangely you proceed,
Your odd request has spoke you young indeed :
More like a novice than a bard you move,
What ! ask for reason, yet pretend to love !

THE END.

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